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October 30, 1954
Vol. 92, Number 5

NATIONAL CATHOLIC WEEKLY REVIEW

Are too many going to college?

THURSTON N. DAVIS

Stone Age, Atomic Age
in Black Africa _____ JOHN LaFARGE

Values in the social sciences _____ A SYMPOSIUM

Sino-Soviet partnership

European unity in Paris

"More than medicine"

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TV CHALLENGE

Two years mission research, commercial education, State institutions, State were at first channels, but According to on Oct. 9 by vision, 12 million tan areas where areas where 15 to 18 million to be launched "about thirty with a population States."

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If educational a way at all ac ing of policy frequently rem must be brought emphasis and material progr mittee can give tion of education

TV CHALLENGES AND PROBLEMS

Two years ago, the Federal Communications Commission reserved 242 television channels for non-commercial educational use. Individual educational institutions, State and city boards of education and the like were at first rather slow in making applications for channels, but the pace has progressively speeded up. According to a special report submitted to the FCC on Oct. 9 by the Joint Committee on Educational Television, 12 million people are now living in metropolitan areas with educational TV. Ten million live in areas where stations are under construction. Another 15 to 18 million will be reached by 13 stations soon to be launched. "By the end of 1955," says the report, "about thirty stations will be beaming signals to areas with a population of around 40 million residing in 18 States."

Educational TV is becoming a cultural giant. Its tremendous potentialities make it imperative that those engaged in it should give careful consideration to the kind of education which will reach the millions of viewers. The Joint Committee, which "seeks to represent the special needs of education in the newest and most powerful of the mass media, and encourages educators to meet their responsibilities in regard to it," can render great service in this respect.

For example, consider "The Search," CBC-TV's educational program, which, after five years of planning, made its debut at 4:30 P.M., Sunday, Oct. 17. The program takes the viewer onto the campus and into the classrooms and laboratories of a different university each week and dramatizes for him some significant project or experimentation for which the institution is famous. The maiden show displayed what is being done for stutterers in the speech clinic of the State University of Iowa. The vast majority of the succeeding programs will be of this scientific, technological type.

When "The Search" was announced last year, William A. Coleman remarked in his TV-Radio column in this Review (4/4/53):

The stated object of "The Search" is "to help the viewer adjust to his environment—an environment currently dominated by a cold war and the economic and psychological stresses it has created." Yet, if you check off the subjects planned for presentation, there is none announced which will touch on either the psychological or the philosophical . . . I think that the network might consider covering research or education in the study not only of the human body but also of the mind and the spirit of man.

If educational TV is to realize its vast possibilities in a way at all adequate, those responsible for the shaping of policy will have to remind themselves, or be frequently reminded, that cultural and spiritual values must be brought to the viewers with every bit as much emphasis and attractive presentation as science and material progress. Organizations like the Joint Committee can give invaluable aid toward a sound orientation of educational TV.

CURRENT COMMENT

Comments on social-science methods

Several comments on the problem of "value-free" methodology in the social sciences appear in this week's Feature "X." We sent Everett S. Graham's article on "Value-free methodology: sectarian weapon" (AM. 10/9) to 15 social scientists, mostly non-Catholic political scientists teaching in secular institutions, requesting brief comments for publication. So far only one non-Catholic has favored us with a reply, Prof. Frank Grace of the University of Michigan's Department of Political Science. As is clear from his comment (p.126-7), Mr. Grace agrees with Mr. Graham that value-free methodology has become an anti-religious ideology. Another religious-minded non-Catholic teaching political science in a secular university wrote us privately: "I realized that I was in a battle, but the Graham article points up the dimensions of it in a way that I had vaguely recognized but had hoped was not true . . . I wish I could think that the Graham article is 'overdrawn,' but I don't think that it is." A third non-Catholic political scientist, declining to comment publicly, observed: "As far as the issues raised in AMERICA for Oct. 9 are concerned, I do not agree with the desperate complaints of Graham's article . . . the positivist position today is seriously shaken." The comments we are publishing from Catholic universities, by contrast, show great concern lest the importance of objective methods of research in the social sciences be underestimated or ignored. This concern suggests that a meeting of minds on a common middle ground should be possible, if the positivists relax their dogmatism. We trust that this suggestion will be developed in further comments we hope to be able to publish, whether from the scholars we contacted or any others.

Tidal wave of college students

Mid-October saw 600 top U. S. educators en route to Chicago, where the American Council on Education was gathering for its annual convention. College and university presidents buckled down to discuss the convention's theme: "Preparing to Meet the Rising Tide of Students" (See "Are too many going to college?" in this issue, pp. 121-23). A preliminary report showed that by 1970 the colleges will have over 5 million students—more than double the current fall enrolment. It will cost \$12 billion to build the dormi-

tories and classroom buildings needed for this peak. As many as 200,000 teachers must be prepared. One question raised was how to make more effective use of present facilities. In some cases, it was said, the size of classes could be increased without lowering standards. Dr. Carroll V. Newsom, New York State Associate Commissioner for Higher Education, pressed for the establishment of more two- and three-year colleges, and urged that more students be steered to these rather than to traditional four-year schools. Can superior students be hurried along a little faster? Time and money could be saved, it was suggested, if youths with high IQ's had as much as two years lopped off their present 16 years of schooling. The most radical suggestion of all came from Prof. Douglas Bush, the well-known humanist of Harvard's Department of English. Dr. Bush vigorously opposed the whole trend toward ever-increasing enrolments. We are educating, he said, "an army of misfits who lower educational standards and increase expense." Not many of his fellow educators agreed with Dr. Bush that the present democratic trend in higher education could, or even should, be reversed.

30,000 facts on U. S. A.

We don't often open these columns to advertising, but we cannot resist telling our readers about a wall chart called "U. S. A. at a Glance." Originated by Alan Murray, and now out in a new edition by Publication Services (Dupont Circle Bldg., Washington 6, D. C.), this chart is about as good a 60-cents' worth as any student or teacher is likely to find. The accompanying blurb nicely exaggerates the virtues of Mr. Murray's chart by claiming that it gives you 30,000 facts at a glance. But, as claimed, the chart is truly a "masterpiece of compressed information." By means of lines and bars in red and blue, it plots the lives and incumbencies of our 33 Presidents against a time-scale of 224 years. For each President a solid bar is scaled to show birth and death dates, the State from which he came, his political party, his age on taking office and his years in the Vice-Presidency (if he held that office). This data can readily be studied in relation to such major trends or events as the admission of the States to the Union, the growing area of the United States in square miles, our population curve,

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the median age of our people, annual per-capita income and the size of the popular Presidential vote at each election. How many Presidents were alive during the Civil War? The answer is 17, and we challenge anyone to find a quicker way of answering the question than the chart provides. Who was the youngest President to take office? What was our national population at the time of McKinley's assassination? What State has given us the largest number of Presidents? The answers are all here—and at a glance. Amateur and professional historians, this is for you!

Progress in comic book cleanup

Come January or February, if Johnny or Mary comes tripping into the living-room with comic books which do not have a certain symbol on the cover, throw them out. Why? By then, says Charles F. Murphy, former New York City judge recently appointed administrator of the ethical code of the Comics Magazine Association of America, every comic book that has his office's okay will bear a seal of approval indicating that it conforms to the standards set up by Mr. Murphy's screening board. Those standards, glimpsed in a preview given by Mr. Murphy to some 150 wholesale magazine distributors of the Great Lakes region on Oct. 16, are noble, if a little vague. The "sanctity of marriage" and the "value of the home" will be "paramount"; divorce will not be allowed to be "shown as desirable"; "nudity in any form, as well as suggestive posture" will be banned. Horror and terror comics are to be completely quashed. One distributor present at the meeting addressed by Mr. Murphy said he was confident that every one of the 800-odd magazine distributors in the United States would support the ideals of the code administrator. Well and good, but the essential support will come from parents. They ought to familiarize themselves with the code and admit into the home no comic book that does not bear the seal of approval.

Mr. Brownell clarifies

Like Secretary of Defense Wilson, Attorney General Herbert Brownell was recently the victim of a widespread misunderstanding. The Attorney General's remarks to the Public Relations Society in Manhattan on Sept. 30 were commonly interpreted as presaging a weakening of the anti-merger provisions (Section 7) of the Clayton Act (Am. 10/16, pp. 68-69). Talking to the press on Oct. 17, Mr. Brownell explained that the changes he envisaged in the antitrust laws had nothing at all to do with mergers. "My remarks indicating that the antitrust laws generally might need some overhauling," he said, "did not imply that Section 7 should be revised." This is a welcome clarification. At the present moment, no less than 28 projected mergers are before the Justice Department's Antitrust Division for approval. Three weeks ago, Stanley N. Barnes, assistant attorney general in charge of antitrust enforcement, warned a conference of U. S. attorneys in Washington to keep the

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present wave of mergers under careful scrutiny. He promised that the Justice Department would take appropriate steps under Section 7 to stop undesirable combinations. Coming hard on the heels of Mr. Barnes' remarks, Mr. Brownell's clarification gives assurance that antitrust enforcement is in safe hands.

"Joe" Breen retires

When the movie industry woke up in 1934, partly under the impact of a falling-off at the box office, to its moral responsibility for the production of clean films, it chose Joseph I. Breen as the administrator of the newly established Motion Picture Production Code. For 19 years Mr. Breen plugged away at the thankless, irksome job of keeping producers toed to the mark they themselves had set as the goal. Mr. Breen resigned in 1941, it is true, but was back as administrator the very next year. Many clashes dotted all those years, but "Joe" Breen won and kept the respect and admiration of those who did not always see eye to eye with him on moral problems. Y. Frank Freeman, vice president of Paramount Pictures and chairman of the Association of Motion Picture Producers, spoke for the industry as a whole when he said Oct. 14 on accepting Mr. Breen's resignation:

"Joe" Breen has rendered this industry service of such importance that there is no way to properly appraise his contribution. His job was not an easy one—we all had our differences and battles with him—but he administered the code fearlessly, faithfully and honestly.

Geoffrey Shurlock, for many years Mr. Breen's chief assistant, will take over the post. To Mr. Breen our sincerest congratulations on a job well done; to Mr. Shurlock our equally sincere wishes that he will win a similar admiration and respect through a fearless, faithful and honest administration of the code. Would it be out of place here to suggest that the aspect of the movies that now needs special attention is the advertising? If the code can clean up the ads as well as it has purified content, Mr. Breen's pioneering work will be happily crowned.

Father Kenny optimistic at ninety

The most natural way for a professor of U. S. history to learn his subject is to live through half of it. This is what Rev. Laurence J. Kenny, S.J., of St. Louis University has done. He was born into the Republic at Zaleski, Ohio, on Oct. 12, 1864. We may suppose that so alert a mind began taking close notice of events at the age of seven. At that rate he has been following the unfolding of the American epic for 83 years, exactly one year over half the life-span of the American Union up to now. What does Father Kenny think of all the changes he has seen? "Some things about today's world are better than the world into which I was born," he told Mary Kimbrough, feature writer of the St. Louis *Post-Dispatch*. "Some things are worse. But if we keep our mind on the good things, we have reason to be optimistic." . . . After studying

in Bardstown, Ky., and Cincinnati, young Laurence Kenny entered the Society of Jesus in 1883, 71 years ago. He was ordained in 1900. He taught for 57 years, thus establishing a record for the old Missouri Province, which consisted of what has now become four different Jesuit provinces. He is also the first Jesuit teacher in St. Louis University's 136-year history to "break ninety." An occasional contributor to these pages, Father Kenny still reads *AMERICA* with close attention and is thoughtful enough to write us from time to time his unfailingly cheerful and informative comments. We are privileged to join his countless friends and former students, of both St. Louis University and the University of Detroit (where he taught six years) in prayerful good wishes. May the Lord Jesus and His Holy Mother richly bless Father Kenny.

Liberia's President visits the U. S.

The Republic of Liberia, says Oden Meeker, in his vivacious and comprehensive *Report on Africa* (Scribner, 410p. \$5), has "a one-man government, or nearly so, rather like that of one of the milder Latin American strong men." The "one man," of course, is Liberia's President (since 1943) William V. S. Tubman. "He is a national hero to the Liberians," says Mr. Meeker, and to the Americans in Liberia "he seems a real statesman and a prince among men. He is jovial as well as dignified." At the invitation of President Eisenhower, President Tubman is now in this country, looking for means to exploit Liberia's wealth of natural resources in metals, mining, fisheries and agriculture. The country's major agricultural product, of course, is rubber, intelligently developed since 1926 by Firestone. With indefatigable energy, President Tubman has labored to pull his country out of the depths of disunity and primitivism by a whole series of political, educational and economic reforms. At the same time, the country is proud of its broadened diplomatic relations, its Charter participation in the United Nations and other international bodies. Yet the big work of developing Liberia's resources lies ahead. "I am now pretty nearly an old man," its President remarks in his own published report, "and they are still unexploited." He asks: "Are these natural resources . . . to remain in the bowels of the earth and worshiped as an African oracle or shrine?" Or are they to be brought out and made to benefit the nation, its people and the world? Mr. Tubman's query for Liberia is the central query for all Africa. We wish him success in finding the aid needed for a happy answer.

Elections in East Germany

There would be little point in commenting on the Oct. 17 parliamentary elections in Soviet-occupied East Germany were it not for the light the 99.3-percent vote for the single-party ticket sheds on Red ideas and plans for the eventual reunification of Germany. As in the similar 1950 elections, the same totalitarian

regimentation bulldozed the voters into line. Long before the elections, children wrote letters to their parents at teachers' dictation, telling them that "your vote for the Government, dear parents, must not be missing on Oct. 17." Apartment-house dwellers were dragooned into line to march to the polls. Party functionaries had gone from door to door, suggesting that if voters were "interested in keeping their jobs," their vote would be down the party line. All this was to be expected. But, as the *Bulletin of the Press and Information Office of the German Federal (Bonn) Government* for Oct. 14 points out, such a prostitution of democratic processes becomes particularly sinister in view of Soviet Russia's recent "concession" that it would agree to the West's demands for free all-German elections as a prerequisite of German reunification. What such elections would be like was revealed by Walter Ulbricht, Deputy Minister-President of the Soviet zone, says the *Bulletin*. He recently declared that the present election "is the preparation of what we intend to apply later on to the whole of Germany."

... and Austria

On the same Oct. 17, truly free local parliamentary elections in four of Austria's nine provinces gave the Communists even less than the 5 per cent that had been expected. The democratic coalition of the Peoples Party and the Socialists will continue to govern the little country whose full independence is blocked only by the Soviet dog-in-the-manger policy.

New life for apostolate in France

The terms *Mission de Paris* and *Mission de France* signify for Catholics the world over, and for many non-Catholics as well, the dramatic two-pronged apostolate launched by the French bishops during the war. This was a determined effort to regain two particularly de-Christianized segments of the population, namely the working class in the cities and the inhabitants of certain parts of rural France. The challenge called for new methods. It is not surprising that certain complications developed, leading to the recall of the priest-workers in the one instance and the temporary suspension of the seminary of the *Mission de France* in the other. Fortunately, these crises seem now to have been overcome. The Archbishop of Paris, Maurice Cardinal Feltin, has announced that a new experiment will be undertaken in one sector of Paris. It will feature the joint action of the parish priests, the militants of the Workers Catholic Action and the priest-workers. These latter may now work only part-time and may not belong to the union, this field being reserved to the lay Catholic Actionists. While the *Mission de Paris* seems thus on the way to reconstitution on a more proven basis, the *Mission de France* for its part now has a formal statute, comprised in the Apostolic Constitution *Omnium Ecclesiarum* of Aug. 15. The twin initiatives of the French Catholics, so characteristically Gallic in boldness and drama, have been purified in their trials.

UNIONS IN THE NEWS

To the perennially intriguing question "Are the AFL and CIO going to unite?" the answer last week was that at no time since the split in 1936 have the two main streams of U. S. labor been so close to merging. All sorts of complications may arise which would render the present effort to unite as barren as previous attempts, but there can no longer be any doubt that this time leaders on both sides are "playing for keeps." Observers agree that the meeting of the unity committees at Washington on Oct. 15 was not just another friendly get-together. There was evident a real determination to achieve tangible results. Witness the creation of a special subcommittee to draft a specific plan for organic unity. Though the conferees fixed no deadline for the subcommittee's report, George Meany and Walter Reuther predicted that the AFL and CIO would be together "certainly before the end of 1955."

A possible obstacle to the drive for unity was removed when the AFL's Amalgamated Meat Cutters and Butcher Workmen bowed to an arbitrator's decision in the first case to arise under the AFL-CIO no-raiding pact (Am. 10/23, p.86). This case was critical because both the AFL and CIO regard the successful operation of the no-raiding pact as an essential preliminary to unity.

For the past two weeks all the papers in the New York area have been full of news about the dispute between the Teamsters and the trucking industry. Overshadowing the strike itself was an intra-union struggle which had ominous overtones. In the midst of negotiations, President David Beck of the Teamsters announced that John J. O'Rourke, head of smallish Local 282, would supplant Thomas L. Hickey, vice president for the New York area, as chief negotiator for the Teamsters. Hickey was Beck's first lieutenant in the unsuccessful AFL fight to supplant the crime-ridden International Longshoremen's Association on the N. Y. waterfront. O'Rourke opposed the AFL and openly sided with the ILA. What induced Beck to sacrifice a loyal friend on the altar of an enemy's ambition?

On the answer to that question labor and industry circles throughout the New York area widely speculated last week. The popular, and disturbing, answer seemed to be that an outsider, James R. Hoffa, boss of the Teamsters in the Detroit area, engineered the power play. Last year a House subcommittee, after hearing Hoffa among others, described Detroit as a region rife with "racketeering, extortion and gangsterism." The union chiefly involved in the Detroit hearings was a small local of the Teamsters. Apparently the rich and powerful Mr. Beck is no more able to control local Teamster officials than was his predecessor, Dan Tobin.

Whatever the meaning of Beck's seeming abdication in New York, it intensified rumors that racketeers have stepped up their activities in Manhattan labor circles.

B. L. M.

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WASHINGTON FRONT

Some Capital Highlights. The incident of Secretary of Defense Wilson's offhand crack about bird dogs and kennel-fed dogs had its comic relief. He lost the votes of the dog fanciers. It seems that bird dogs are trained to bring their prey back to their owners without a mark on it, and that any such dog that went off foraging on his own would quickly cease to be a bird dog. They are, in fact, always kennel-fed, and they sit on their—haunches, as Mr. Wilson rephrased his remark—and yelp. The dog people resent having their trained animals compared to lazy people. So man bit dog.

Political wisecracks here are raising eyebrows at the Eisenhower theory of campaigning. The President is talking, they say, as if the whole people were voting altogether for the whole Congress, whereas in this election each voter is balloting for only one Congressman, and in 37 States for one Senator. It is not a collective election, like 1952, the only one the General has experienced, but a whole series of local ones, based not on national issues particularly, or on the Eisenhower program, but on individual personalities and performances. That is why, as I said last week, it is impossible to predict total results.

Youngsters here in the public schools, who suddenly rioted against Negroes a full month after they had been admitted to "white" schools, are now sheepishly admitting that they were egged on by adults, some of them from out of town. Kids normally do not have racial prejudices. They will play on the streets with Negroes as freely as with whites. Maybe the Board of Education acted too fast without sufficient parental education, but the agitation quickly died down. It may be significant that here, as well as in other cities, there were no riots at Catholic schools, and that this was due to careful education of the children and their parents over a period of years. There was too little such preparation here in public-school areas, and what there was came too late.

Nobody here seems to know how much the public-power issue will affect elections out West. Claims vary wildly. It will certainly have some influence, but in which direction the pundits do not seem to know. The same goes for TVA and related issues. I was through the TVA area in the 'twenties, and again in the late 'forties. I never saw such a transformation. From unpainted shacks to shining farmsteads, from lackluster towns to proud cities, from rutted roads to paved highways, from deserted meadows to smart playgrounds and a dozen other improvements, one sensed a citizenry moving ahead fast. Rev. Mark Fitzgerald's article on TVA in last week's *AMERICA* spelled out in terms of electrical power the main reason for these vast improvements.

WILFRID PARSONS

UNDERSCORINGS

St. Meinrad's Archabbey, St. Meinrad, Ind., celebrated Oct. 10-15 the centenary of its foundation. The ceremonies brought together 28 Benedictine abbots, including the Abbot Primate of the order from Rome, the Abbot of Dormition Abbey in Jerusalem and the Prince Abbot of Our Lady of Einsiedeln in Switzerland. Monks of the last-named abbey were the founders of St. Meinrad's. Over 100 priests are in residence. St. Meinrad's is the seat of a major and minor seminary with some 600 students.

► The Blessed Martin Guild (141 East 65th St., New York 21, N. Y.), named in honor of the saintly Dominican lay brother Martin De Porres (1579-1639), is conducting a pilgrimage Nov. 16-26 to his grave in Lima, Peru. Total cost of the pilgrimage will be about \$500. A time-payment plan will enable pilgrims to spread the cost over a period of time. . . . The Confraternity of Pilgrims (108 North State St., Chicago, Ill.) is leading a pilgrimage in December to the Shrine of Our Lady of Guadalupe in Mexico. Groups from U. S. and Canadian cities will assemble Dec. 4 at Mexico City and visit various shrines and places of interest in Mexico, returning Dec. 18.

► The New York Guild of Catholic Lawyers will hold its second annual Conference on the Natural Law Dec. 4 at 42 West 44th St., New York City. The subject will be "The Natural Law and the Family." Chief speakers will be Dr. Heinrich Rommen, Graduate School, Georgetown University; Dr. Brendan F. Brown, formerly dean of the School of Law, Catholic University of America; Dr. James V. Mullaney, Humanities Department, Manhattan College, N. Y.; Dr. Friedrich Baerwald, Graduate School, Fordham University. Admission is free and the lectures are open to all. Apply to Catholic Lawyers' Guild for invitations (51 Chambers St., New York 7, N. Y.).

► The Marriage and Family Apostolate of the Archdiocese of Hartford, Conn. (75 Highland St., Box 1224, New Haven 5, Conn.), will sponsor a Family Life Conference in Hartford, Nov. 12 and 13 in connection with the fourth annual Eastern Cana Institute.

► Results of the 1954 Lenten mite-box collection for missions in the schools and colleges of the New York Jesuit Province were released Oct. 7 by the Mission Bureau. Xavier High School, New York, whose 940 students contributed \$5,047.88, led in the amount collected and the per-capita contribution (\$5.37). The 91 students of Loyola High School, New York, gave \$3.77 per capita for a total of \$343.19. Brooklyn Prep's 990 students took third place with \$3,265.61, or \$3.30 per capita. A total of \$22,291.02 was contributed by the eleven schools of the province. The money goes to missions in the Philippines and the Caroline and Marshall Islands.

C. K.

European unity at Paris

As the diplomats gathered at Paris on October 18 to implement the London accords, the French Premier seemed cast in his usual hard-to-please role. After abandoning the European Defense Community on the ground that it was too supranational, M. Mendès-France was threatening to complicate agreement on the new alliance because it isn't supranational enough. He was reportedly insisting on adding to the London accords a provision for an all-powerful agency that would exercise complete control over both the production of munitions in the member countries and the distribution of U. S. arms to the alliance.

In thus reversing the strong nationalistic line he followed at Brussels and London, the French Premier, despite the suspicions of his colleagues, was not acting capriciously or playing hard to get. The debate in the French Assembly on the London accords revealed not only the expected widespread fear of a German national army, but the unexpected abiding strength of the "European idea." M. Mendès-France may be right in arguing that no pressure on his part could have produced a majority for EDC in the Assembly. But it seems equally true that he seriously underestimated the attraction which a supranational approach to Europe's problems continues to exert on many of the deputies. Hence his insistence now on watering down the nationalistic flavor of the London accords.

Though the French Premier is a very shrewd man, it may very well be that he has been all along a victim of the propaganda, not confined to Communists but pushed by them everywhere, that a vote for EDC was a vote for *Europe Vaticane*. Obviously, no convinced member of the anticlerical Radical Socialists, as is M. Mendès-France, could possibly lend his support to any Vatican program.

It is a fact, to be sure, that the only French party solidly in favor of EDC is the Catholic MRP—the Popular Republicans. It is also a fact that EDC was proposed during the premierships of the Catholic Robert Schuman and was warmly espoused by Chancellor Adenauer and the late Alcide De Gasperi, both Catholics. It is likewise undeniable that on several occasions, notably in his address on March 15, 1953, to the faculty and students of the College of Europe, the Holy Father spoke in terms that could easily be interpreted as favorable to EDC.

Nevertheless it does not follow that European unity bears a Catholic trademark.

Even if one goes back no further than the last world war, there is plenty of evidence to show that the drive for European unity cuts across religious and political lines. In Italy, as early as 1941, Liberals and Socialists were advocating a united Europe. In 1943 the Movement of European Federalists was born in Milan under non-Catholic auspices. At the Brussels meeting of the European Socialist Conference last February, only the German Socialists voted against

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EDC. The delegations from ten nations supported it. No European has given stronger support to a united Europe than Paul-Henri Spaak, famous Belgian Socialist. In France, just as many Radical Socialists favored EDC in the vote on August 30 as opposed it.

For all we know, Premier Mendès-France may be a congenitally hard-to-please gentleman. But in insisting on supranational features in the London accords, he is not indulging a penchant for rubbing fur the wrong way. He is responding to the reality that requiems over a united Europe are premature.

Sino-Soviet partnership

The new deal Soviet Russia and Red China signed on October 10 marks another step clarifying the relationship which exists between the twin Communist giants. The terms of the latest Sino-Soviet agreement, noted in these pages last week (p. 88), were designed to cast Red China in the role of co-partner rather than satellite in the Communist program for world domination. Despite the concessions awarded Red China's sovereignty by Soviet Russia, there is little indication that Peiping intends to go its own way independently of Moscow. Quite the contrary, the agreement seems merely an attempt to iron out potential sources of friction which sooner or later might have tempted Mao Tse-tung to emulate Tito.

By far the most important of the concessions made by Moscow were economic. By dissolving the four jointly held stock companies formed to exploit Chinese resources, Russia agreed to withdraw from coveted Sinkiang province. Two of these stock companies were engaged in exploiting the rich oil and mineral resources of this area, which has long been the object of Soviet encroachment on China. Russian withdrawal removes a particularly painful thorn from the side of the Peiping Government.

The question of how much Soviet economic aid Red China could expect has also been a source of friction between the two countries. Peiping's drive for rapid industrialization is so intense that her wants could never be satisfied even if Moscow gave as generously as possible. The new Soviet credits, \$230 million above the \$300 million guaranteed in the original Sino-Soviet treaty of 1950, meager as they are in relation to China's needs, are a gesture calculated to soothe Chinese tempers long ruffled over Soviet niggardliness. In addition, Soviet help in constructing the new Mongolian railway will help China's overland trade with Europe and Soviet Asia.

More democracy, however, is the free world that both agree to be referred to Far East and Specifically. in approaching the Communist bordered peacekeeping "peaceful terms" and "li domination." tives are toyi tions with the sonableness or well set off a r The object Japanese solid denunciation on Formosa is disunity.

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More demonstrative of Russo-Chinese solidarity, however, is the unity of purpose in dealing with the free world that the new accord expresses. In general, both agree to "collaborate" in insuring what can only be referred to as "peace" on Communist terms "in the Far East and all over the world."

Specifically, the agreement goes off on a new tack in approaching the problem of Japanese relations with the Communist bloc. Pressure on Tokyo to sign a red-bordered peace treaty gives way to an overture stressing "peaceful coexistence irrespective of social systems" and "liberation from foreign [i.e., American] domination." Now that so many Japanese conservatives are toying with the idea of normal trade relations with the Soviet bloc, the attitude of sweet reasonableness on the part of Moscow and Peiping could well set off a new wave of anti-Americanism in Japan.

The object is, of course, to weaken American-Japanese solidarity, just as the Sino-Soviet agreement's denunciation of American "aggression" against China on Formosa is calculated to foment Anglo-American disunity.

The Sino-Soviet agreement bears two obvious lessons for the Western world. First, any hopes for a break in the Moscow-Peiping axis must remain long-range. Though the concessions forced from Russia would indicate there are roots of dissension in Sino-Soviet relations, there will be no definite parting of the ways in the near future. Secondly, as the London *Economist* points out in its October 16 issue, if Russia and China can sink their differences in a common policy, the United States and Britain can afford to do no less in their approach to Far Eastern problems.

Refugees need help

It's easy to talk about the needs of refugees. It's quite another thing to get out and find homes and employment for them. This point was rammed home by Rt. Rev. Msgr. Edward E. Swanstrom, executive director of War Relief Services-NCWC, on October 11 when he addressed a meeting of diocesan directors of rural life at the 32nd annual National Catholic Rural Life Conference convention at Davenport, Iowa.

The 1953 Emergency Refugee Relief Act provides for the admission of 209,000 refugees and expellees to the United States. Thus far assurances under Catholic auspices have been made for only some 4,800 families. Catholics helped resettle 136,000 DP's throughout the United States under the previous refugee law—more than one-third of all who were brought to this country. Monsignor Swanstrom urged that the Catholic bishops, priests and lay people of America make a "gallant effort" to bring in at least 50,000 more refugees.

"The future peace of the world" is at stake, he declared. "If we don't face up to population problems, especially in Japan and Italy," he said, "it's inevitable that in a quarter of a century we are going to find ourselves in the same kind of war as before."

The same point, from a different angle, was stressed by Msgr. Giovanni B. Montini, Vatican Pro-Secretary of State, in his letter to the sessions at London, Ont., and Mont Laurier, P. Q., of the 31st Canadian Catholic Social Week. The letter recalled the many and fervent statements of our present Holy Father on the land question, and noted as of "first importance" the contribution that Catholics could and should make toward welcoming recent immigrants and helping them to make the needed psychological adjustment. "Historical circumstances," said Monsignor Montini, "which could once have explained certain reactions of distrust or defensiveness in regard to immigrants have now, it must be said, been outmoded by events."

In view of the many advantages for Christian living that a well-developed rural life affords, Monsignor Montini's postulate needs little argument. The uneasy question does, however, come up, both in the United States and in Canada: how long will the refugees remain on the land? If rural life itself is neglected, if the family-size farm, generally recognized as the ideal from the standpoint of Christian ethics, is absorbed by large-scale enterprises, the refugees are apt to count the land as a place for starting a second migration to the big cities. Life on the land becomes doubly distasteful when decently paid farm labor is replaced by imported migrant farm hands, a practice severely condemned by one of the resolutions at the Davenport convention. The conference stressed that the importation and use of foreign workers, when domestic workers are available, is contrary to social justice.

The basic answer therefore to Monsignor Swanstrom's challenge lies not only in the generosity of American Catholics, but also in a flourishing economic, social and religious condition of the rural areas themselves. Precisely in view of such a need the Holy Father has designated "the Church in the Rural Areas" as the November intention of the Apostleship of Prayer. For the same reason the Catholic Rural Life Conference, along with its concerns for matters of international import, still stresses its program for full development of Catholic life upon the land.

UN criminal code

The idea of an international criminal law is inherent in the development of a world society organized on a truly juridical basis. On the international plane, no less than on the national, crimes must be liable to retribution and individuals responsible must be made to pay for their transgressions. This implies that there should be a world penal code and a court endowed with the necessary jurisdiction.

Up to modern times no need was felt for such an extension of criminal law into the international field. But the outrages of the recent war and its aftermath have changed all that. As the Holy Father told the

Sixth International Congress of Penal Law a year ago October 3, the world wars through which humanity has lived and the outrages perpetrated in the totalitarian states have given rise to many evils which, he declared, "a code of international penal law should render impossible, or from which it should free the community of nations."

Progress has already been made along this road. The Nuremburg trials were the first full-fledged experiment in international criminal justice. The Nazi leaders were brought to book for their offenses against the peace and against humanity. Since then a convention against genocide has been drafted and is now in force. This makes international crimes of all acts tending to the elimination of racial or cultural groups. The United States has not ratified the genocide convention. The furor over the Bricker Amendment caused the Administration to reject it as too hot to handle.

The current UN General Assembly has before it a "Draft Code of Offenses against the Peace and Security of Mankind." Its purpose is to systematize a set of prohibitions of acts which, when performed by the responsible officials of any government, are deemed criminal. It was drawn up by a 15-member UN International Law Commission and comes to the Assembly after several postponements. Despite our support for the idea of an international criminal code, this draft is still open to the same objections to which we have called attention in previous years.

We do not believe that the drafters of this code are consciously aiding the cause of communism. The Soviet representative, S. B. Krylov, was not even present at the last session of the commission. But it is as hard for us now as it was before to see how this new code of so-called offenses does not handicap the friends of liberty, to the advantage of the Communist aggressors who today oppress so many nations. It does this by prohibiting as criminal virtually every act by which a freedom-loving people can come to the aid of the victim of tyranny.

One provision of the new code suggests how far the commission has wandered in its attempt to nail down "offenses." Par. 5, art. 2 includes among offenses against the peace and security of mankind

The undertaking or encouragement by the authorities of a state of activities calculated to foment civil strife in another state, or the toleration by the authorities of a state of organized activities calculated to foment civil strife in another state.

No wonder the distinguished British representative, Hersch Lauterpacht, refused to vote for the code and registered his particular exception to this article. No Englishman could consent to such a paragraph without repudiating Britain's liberal tradition going back to Lord Byron's passion for Greek freedom, if not earlier. The Communist states, as we know, will violate Par. 5, art. 2 whenever it suits them. But they will invoke it every time any other nation moves to help peoples striving to throw off Red tyranny.

"More than medicine"

Clergymen recently made several important statements regarding the relation between religion and medicine. A panel session on this subject, conducted for seminarians and medical students at Columbia University's College of Physicians and Surgeons, was high-lighted by a very provocative observation.

Dean James A. Pike of the Episcopal Cathedral of St. John the Divine made a point with which both priests and doctors would agree. A sick person, he said, desperately needs the confidence which comes from knowing that he or she is being treated "as a whole person by a whole person."

So often in serious illness the sickroom is dominated by the oxygen tank, the electric aspirator and coils of intravenous feeding tubes. Often enough the priest finds it difficult to pick his way through the jungle of medical paraphernalia in order to anoint the dying person. Of course, no one questions that everything possible should be done for the sick and dying. But there is danger of forgetting human personality in moments of supreme physical crisis. A corpse, though destined for resurrection, is an "it." But the living body remains the domain of a human person.

Priests and doctors realize perfectly well that they are not merely trying to heal abstract consciences or excise routine tumors. They know that a conscience or a cancer is rooted in a person. But the pressures of their busy lives at times prevent the two from working as a team.

Striking confirmation that this is a real problem came recently from south of the border. Writing in the October, 1954 *News Bulletin* of the Institute of International Education, Ilse Gluckstadt recounts her research project this past summer among the herb vendors of La Merced, oldest market in Mexico City. Miss Gluckstadt, graduate student in anthropology, was trying to find out why people still flock to the herb vendors for cures when the Mexican social-security program provides free medical consultation.

Some of the Mexicans said they had to wait too long to see the social-security doctors. Besides

... these people seemed to want more than medicine. They came to the herb vendor to speak of their ills, of former treatments, of their fears and worries. . . . They seemed to be able to establish a more personal relationship with the herb vendor than they could with the medical personnel of the social-security program.

Mexican doctors themselves admit that this failure to establish personal relationships with social-security patients is one of the major causes of reversion to herb usage. Miss Gluckstadt reports that upper-class people and intellectuals are among those who resort to medicinal plants, and for the same reasons. The sidewalk vendors of La Merced seem to have a secret for doctors and priests to keep in mind as they work together in the service of human persons. People want "more than medicine."

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Are too many going to college?

Thurston N. Davis

SHOULD WE be worrying about the fast-growing enrolments in U. S. colleges?

The Russians and their satellites, it is worth noting, appear concerned over the expansion of their schools. On September 10 word came through from observers in Vienna that the Hungarian Government considers its educational program overextended and is planning some sharp cutbacks. High-school and university students are to be reduced by ten per cent, state aid will be slashed and high-school pupils in the cities will now pay fees almost three times higher than before.

Hungary is obviously following a directive from Moscow. The *New York Times* reported on August 19 that Ivan Kairov, Minister of Education for the Russian Federated Republic, was ready to launch "a radical reorganization of the Soviet school curriculum." Mr. Kairov made this important policy statement: "We must educate young people not to think that it is a great misfortune not to go to the university."

The Soviet press has begun an intensive propaganda campaign to emphasize the attractiveness of working in the so-called shirt-sleeve occupations. Formerly, graduates of Russian ten-year or middle schools went on almost automatically to institutions of higher learning. Russia now plans to establish more middle schools, but to terminate the formal education of most of their graduates by sending them directly into agriculture and industry. By direct, top-level decree the countries under Soviet control are evidently attempting to solve a problem which they deem menacing: overproduction of intellectuals.

INTELLECTUALS TO SPARE

Is excess supply of college and university graduates peculiar to Russia, or have we a similar problem in the United States? It may be instructive to summarize some of the serious thinking done on this question in the United States over the past quarter-century.

In the depression year of 1932, the late Albert Jay Nock published his *Theory of Education in the United States*. Most people are not educable, Nock contended. Education is for the few, and those who sow the seeds of popular education will live to reap a harvest of intellectual mediocrity. "The vast majority of mankind," said Nock, "have neither the force of intellect to apprehend the process of education, nor the force of character to make an educational discipline to prevail in their lives."

Not everyone agreed with Nock, to be sure. But in those troubled days we had only to look to the Europe of the 'thirties to discover what seemed to be power-

By 1970, U. S. colleges will have more than doubled their current enrolment of 2.5 million. At that time there will be at least 10 million living college graduates. From then the curve will continue upward. Will there be suitable jobs for all these college graduates? Will there arise, as did in Europe, an "intellectual proletariat"? Fr. Davis, S.J., associate editor of AMERICA, who discusses these questions, is a former dean of Fordham College.

ful and practical reasons for limiting the number of those then flocking to American colleges and universities. Europe had long suffered from excessive numbers aspiring to places in the learned world. The Germany of 1933 had twice as many new graduates as it had places to be filled in the labor market of the educated. *Unemployment in the Learned Professions* (1937) was the significant title of a book in which W. M. Kotschnig pointed out:

In Germany, the 40,000 or 50,000 workless university graduates of 1931-33 became, together with the unemployed subalterns of the old imperial army, the spearhead of the Nationalist-Socialist movement.

It was common in those days for voices to be raised in warning against a surplus of graduates who, unemployed, embittered and frustrated, might turn the weapons of their trained minds in destructive wrath upon the society which had educated them. Europe appeared to be endangered by its oversupply of intellectuals.

Yet, even before 1940, the percentage of those 18-21 years of age who were enrolled in institutions of higher education was only 3.6, 3.0, 2.6 per cent respectively for Britain, Germany and France, as against 14.6 per cent for the United States. What were we to do?

DAMN THE TORPEDOES!

What we did was to ignore the figures and go directly counter to all the forebodings. The influence of John Dewey was great in America at the time, and the concept of education as a preparation for group living in democratic society was mounting toward the crest of its popularity. Our system of public education, more and more powerfully supported each year by our State teachers colleges and the growing National Education Association, was becoming a national symbol of man's right to educational opportunity in a free society. After World War II, as college doors all over the country swung open to millions of veterans enjoying the GI Bill of Rights, it would have been a species of democratic heresy to have questioned the right of any American youth to all the education he was capable of absorbing.

When in 1947 the President's Commission on Higher Education turned in its report, *Higher Education For American Democracy*, it was clear that Dewey had won over Nock. The commission recommended that the United States should by 1960 have an enrolment of 2.5 million in junior or community colleges, 1.5 million in four-year colleges and 600,000 in grad-

uate schools. In 1948, just after these recommendations were made, there was a total of approximately 2.5 million in all U. S. institutions of higher learning. If the proposals of the President's Commission were to be realized, then by 1960 that total would rise to 4.6 million.

In this year of 1954, total enrolment in American colleges and universities still hovers, after a little slump, around the figure of 2.5 million. It is clear that the recommended upward trend has not yet begun. However, what the commission may not have been able to effect by its six-volume report will now, as we shall see in a moment, be accomplished quite automatically by our booming, postwar birth rate.

DOES EDUCATION PAY?

Shortly after the President's Commission made its report, Harvard economist Seymour E. Harris published an extended analysis of its implications in *The Market for College Graduates* (Harvard U. Press, 1949). His conclusion was that for the future "it may not pay to be educated." The income aspect of higher education was a solid base on which to put the whole discussion, since in the minds of most of the freshmen going off to college was the notion that a college degree is a ticket to an upper-bracket income. It used to be true, said Mr. Harris, that income rose with increase of years of schooling. But in the years ahead—

College men and women may receive on the average less pay than manual workers and the laboring class generally. There are already signs of the gains of the non-educated. The future threatens negative material rewards for the educated, and especially for graduates of institutions of higher learning.

This was no mere stilted talk about the dangers of an American *trahison des clercs*. Professor Harris was drawing a bead directly on the pocketbook of the future college and university graduate. His book caused quite a stir and is still being discussed.

What are some of the hard facts behind this debate? Some comparative figures may help us to see the problem more sharply.

In 1870 there were less than 10,000 students enrolled in American colleges and universities. Today, with a 2.5-million enrolment, that early figure has multiplied 250 times, though U. S. population in the same period has increased only a little more than four times. Competent prognosticators think that by 1970 enrolment will probably have rocketed beyond 5 million. This is based on the fact that our present figure of 7,967,556 men and women of college age will jump to an estimated 13,609,831 by 1970.

The size of graduating classes will continue to increase. From about 270,000 in 1955, this figure will

rise to around 325,000 in 1960, to 450,000 in 1965, and to 590,000 in 1970. Meantime, of course, college graduates will be constantly accumulating. Whereas in 1940 there were approximately 3 million graduates and in 1950 about 4.5 million, by 1970 there will be at least 10 million living graduates of our colleges and universities. Some foresee a day at the end of the present century when one-third of our adult population will be graduates of four-year colleges, while one-half will have had a junior college education.

Mr. Harris was chiefly concerned with whether there would be enough jobs of suitable quality to absorb the swelling number of educated people who would soon be competing for them. He pleaded: "Let us apply therapeutics before the number of college graduates reaches 15 million and appropriate openings rise to, let us say, 6 million." We need, he says, a guided and orderly adjustment in order to forestall what might be the fateful consequences of an over-supply of frustrated college graduates working at jobs below their level of competence.

MOST RECENT STUDY

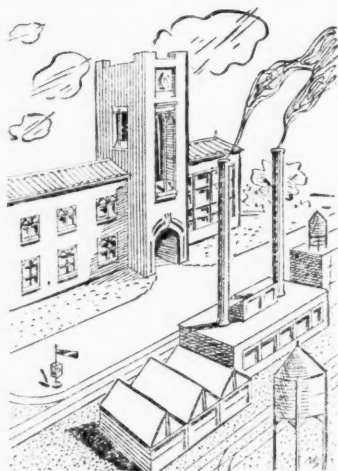
The whole question has recently been investigated anew by a group called the Commission on Human Resources and Advanced Training. This commission was brought into existence in 1949 by the Conference Board of Associated Research Councils, which represents the American Council of Learned Societies, the American Council on Education, the National Research Council and the Social Science Research Council. With grants total-

ing \$240,000 from the Rockefeller Foundation, and under the direction of Dael Wolfe, the commission has been at work for five years on a report which was published September 22. It is *America's Resources of Specialized Talent* (Harper's, \$4).

The commission makes no claim to have written the definitive answers to our problems of human resources. By its own admission, it is impressed by "the gaps in our knowledge" and trusts that the very inadequacy of its present findings will lead to the writing of a comparable report "embodying fewer tendentious and inadequately supported conclusions than the state of factual knowledge makes possible at this time." But despite these disclaimers, the commission's findings are extremely important for those concerned about mounting college enrolments.

This report addresses itself directly to the problems raised by Seymour Harris five years ago:

The fact that Harris' forebodings have not been borne out in the few years since his book appeared detracts not at all from the seriousness with which they should be considered. . . . But considering the way in which college graduates are now employed, the market is likely to be



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favorable for the new graduate for the next half dozen years. After that the situation may change in some fields . . . (p. 265)

Elsewhere the commission makes a somewhat more hopeful prognosis.

It may be useful to underline some of the reasoning offered to bolster this comparative optimism. Specialization will continue to increase in the United States. Every basis on which a demand for specialists is grounded ("population, wealth, productivity, education, complexity of social and economic interdependence") is steadily continuing to rise. There is no evidence that the need for more and more highly trained people will not go on increasing in the future as it has in the past. There is no sign that a saturation point has been or is about to be reached.

For the next few years there will be a shortage of engineers, scientists, schoolteachers, doctors and nurses. In another ten years college graduating classes will have increased to a point where some of these shortages may have been overcome. But the higher the level of economic activity we maintain, the more remote we shall make that point of saturation.

This does not mean that every young man with a bachelor's degree in science will be able to get a job as a scientist, or that every graduate of a program of social sciences will step into a position as a sociologist or economist. In general, however, it seems safe to say that there will be a market for college graduates. Those with professional training will probably find openings in their fields. It is hoped that liberal-arts graduates will have learned habits of intellectual maturity and balance which will give them a certain vocational flexibility. As a consequence, these latter should continue to move into those areas of employment where rewards and demands are greatest.

WHAT ABOUT THE OTHERS?

After these positions have been filled, it seems that there will still be a large number of "college graduates of only moderate ability." What is to become of them? The commission does not believe that they will constitute a national danger.

Many students go to college without expecting to become members of the high-prestige professions. Nor do they think of themselves as members of an intellectual elite. They become farmers, businessmen, grade-school teachers, journalists, librarians, county agents, druggists, morticians and many other things.

Presumably, they will be better citizens and better workers because they went to college. There is little likelihood that they will become a frustrated intelligentsia.

In words that recall the Harris warning the commission has an admonition for students who embark on a college career merely for what they consider its social and economic advantages. These factors, says the report, will be "of decreasing value as college training continues to gain in popularity." This would

imply that college students who think too much in terms of the dollar value of a degree should be counseled that bricklayers are very likely to go on earning a far greater income than many college graduates. Education is its own reward, and society expects her college-trained men and women to have such spiritual and intellectual resources that they can weather periods of economic stress without immediately regarding themselves as part of a proletariat of embittered intellectuals.

We are preparing to ride the tidal wave of college enrolments which the next few years will bring. Have we planned wisely? Will all this education help us solve our national problems? Will our democratic experiment in higher education make us stronger or weaker? Will there soon be too many college graduates?

We can now see only the faint outlines of an answer to these questions. In one respect, there can never be too many people who have had the precious opportunity of a liberal education, provided they are equipped to measure up to its demands. Moreover, from the standpoint of job opportunities, it would appear that there is no insurmountable problem for the immediate future. After that, we must all keep our weather eye open and work to maintain an expanding economy.

Stone Age, Atomic Age In Black Africa

John LaFarge

NO THOUGHTFUL PERSON can read the news out of equatorial and southern Africa these days without uneasiness and apprehension. In that immense territory there are peoples at almost every stage of the road from complete dependence upon European colonial powers to full independence. In South Africa, millions of natives have practically abandoned hope of ever setting foot on that road.

Twentieth-century technology has crashed into ancient Stone Age cultures of Africa. And twentieth-century ideas—ideas of equality and democracy—have had an impact no less profound. The peoples of Africa are on the move, and only men devoid of sense would try to halt them in their march.

Of West Africa, Vernon Bartlett, famous British journalist and former Member of Parliament, says in *Struggle for Africa* (Praeger. 246p. \$3.95): "It might have been better for the masses if their advance toward independence could have been a little slower . . .

Fr. LaFarge, S.J., chairman of the Committee on Africa of the Catholic Association for International Peace, is an associate editor of AMERICA.

But the brake, to be effective and useful, can only be applied by the Africans themselves."

Various travel books on Africa that have appeared during the last twelve months, including Mr. Bartlett's, stress the recurring question: when and how can the native black population of Africa south of the Sahara assume the responsibility which will keep the Dark Continent from becoming a theatre of incessant and senseless strife, economic, racial, political?

As for the background of the problem, the authors agree about the impossibility of expecting the African to return to his primitive tribal life. H. Alexander Campbell, an Edinburgh-born editor and journalist who has lived and traveled extensively in Africa since 1937, has done a brilliant reportorial job under *Time-Life* auspices (*The Heart of Africa*. Knopf. 487p. \$5).

PEOPLES IN FERMENT

Some 134 million people live in the vast, arid bushlands and tropical jungles of Africa below the great deserts. The vast majority of them are still Stone Age men. Much as the notion may appeal to the anthropologically minded, it is an illusion, says Mr. Campbell, to believe we can keep these primitive peoples, as it were, in an isolated museum:

All over the museum, even in its remotest parts, the neatly tagged exhibits are bursting out of their showcases and changing their nature. Inside the skull of the most naked warrior there is now an explosive ferment of ideas. It began—in most cases less than a century ago—when the first white missionary handed the first black savage a Bible. It was greatly accelerated when the first black men in Africa, straight out of the Stone Age, were set to work in the bowels of the earth with rock-drills to mine for gold.

The white man, says Campbell, has cajoled and compelled the African to forsake his old tribal way of life, "and has then thrust a color-bar between the advancing African and the new civilized way of life to which he aspires." He sums up:

The African Negro has accepted the white man's world. What he increasingly resents is its reluctance to accept him. He sees that in Africa almost every judge, every officer, every politician, every employer, has a white face. The whites have all the plums. The African wants a share. In other words, he now asks for equality of opportunity. Between him and this goal stands the color-bar.

The whites who live in Africa are suffering from a crisis of conscience. Everything the black man asks is based on what they taught him was right: Christianity, democracy, liberty, the pursuit of happiness.

Toward the close of the last century, Africa was hailed as the land of the white man's opportunity, for those who were brave and adventurous enough to seek it. Those were the days of the European pioneers, like the physician Sir Albert Cook; John Boyes, King of the Kikuyu; James and Mary McQueen, who left humdrum Scotland and trekked into the jungle to begin a new life. The story of these mighty and often violent

people is told by J. A. Hunter and Daniel P. Mannix in *Tales of the African Frontier* (Harper. 306p. \$4.). As for the impossibilities of returning to tribal life, the latest of the pioneers whom the authors describe, Dr. L. S. B. Leakey, the "White Kikuyu" (for he was brought up with the Kikuyu as a child), is as emphatic as Mr. Campbell.

Today Africa is the land of the white man's opportunity in a new and startling sense, for modern industrial and technological developments have made Africa's enormous resources of minerals and of electric power an economic prize for the entire world. Add to this the requirements of atomic development, as in the field of uranium. It is no longer just the contrast between "civilization" and primitive life, between the stoop hoe and the loincloth vs. the store clothes and the tractor. A whole universe of international economic pressure is bearing down upon peoples unprepared to meet it.

BLACK NATIONALISM

How, then, can the native populations hope to adapt themselves and find a new and honorable place in this sweep of world economic development? By militant black nationalism, says Richard Wright, American novelist, author of *Native Son* and of a powerful denunciation of communism under the title, *The Light That Failed* (*Black Power*. Harper. 358p. \$4). At his recent visit to the Gold Coast, Mr. Wright was fascinated but perplexed by what he found in this ancestral home of millions of American Negroes, now the scene of a great experiment in political freedom.

Fired with admiration for the Gold Coast's dynamic new Premier, Dr. Kwame Nkrumah, Mr. Wright calls for the repudiation of the white man and all his works, including the missionaries and the educated native African. He exhorts the Premier, though we have no indication as to what the Premier thinks of the exhortation:

Make no mistake, Kwame, they are going to come at you with words about democracy; you are going to be pinned to the wall and warned about decency; plump-faced men will mumble academic phrases about "sound" development; gentlemen of the cloth will speak unctuously of values and standards . . . Feel free to improvise! . . . You might offer ideology as an instrument of organization; but evidently you have no basis for that in Africa at this time . . . Russia will not help you, unless you accept becoming an appendage of Moscow . . . AFRICAN LIFE MUST BE MILITARIZED! . . . not for war, but for peace . . . to free minds from mumbo-jumbo.

Richard Wright touches a deep chord when he expresses distress over the wretched survivals of primitivism among the people who are remotely associated with him by racial origin. "Juju" is silly and disgusting, period. He writes with brutal and yet not unsympathetic frankness about their plight and describes the perplexity of the young African returning home after study abroad:

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Feeling himself an outsider in his native land, watching the white take the gold and the diamonds and the timber and the bauxite and the manganese, seeing his fellow blacks who were educated abroad siding with the whites, seeing his culture shattered and rendered abhorrent, seeing the tribes turned into pawns that float about the harbor towns . . . he finally lifts his voice in an agonized cry of nationalism, *black nationalism*!

He's the same man whom the missionaries educated; he's acting on the impulses they invoked in him; his motives are really moral, but pitched on a plane and in a guise that the missionaries would not recognize . . .

Mr. Wright's animadversions on the "neurotic" missionaries, expressed with Marxian overtones, are so insistent as to rouse a suspicion of more personal animus than he might be willing to acknowledge. They contrast strangely with the straightforward tribute paid to the "unbelievable" good the missions have done in Africa paid earlier this year by Msgr. L. G. Ligutti, executive secretary of the National Catholic Rural Life Conference, as he returned from a flying tour of the continent.

One is struck by Mr. Wright's studious silence on one of Africa's and the Gold Coast's greatest pioneer educators, the late Dr. J. K. Aggrey, founder of Achimota College and a fine product of constructive Protestant mission work. Nkrumah, says Wright, freed himself from the early influence of a Catholic mission school by adopting for his followers "an economic vision instead of a metaphysical one." Yet I have heard no report that Nkrumah himself expresses such hostile sentiments. The curious thing is that Mr. Wright has taken substantially the same position as that fanatical white-supremacist and relentless opponent of the missions in South Africa, Premier Malan's Minister of Native Affairs, Dr. H. F. Verwoerd (Am. 9/25/54. p. 608), whose aim, as put bluntly by Alexander Campbell, "is to discredit the Christian teaching that all men are equal." Says Campbell, who interviewed him:

Proposing legislation to put mission schools under the control of the Malan Government, Dr. Verwoerd . . . toward the end of 1953 did not beat about the bush. The idea, he explained, was to ensure that "natives" received only the sort of education that would teach them they could never hope to be the equals of the white man.

NEEDED: A MEETING OF MINDS

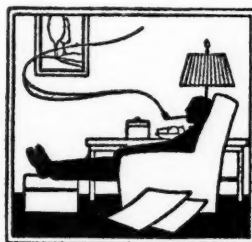
Neither Mr. Bartlett nor Mr. Campbell proposes any great magic to relieve the complex intercultural situation. But they both retain certain faiths which neither Dr. Verwoerd nor Mr. Wright would appear to stomach. Much, they believe, can be still accomplished by an honest meeting of minds. Says Campbell: "I have rarely met an African leader who was not almost pathetically eager for such a round-table discussion." Yet "few of the whites have any disposition to take such a suggestion seriously." Mr. Bartlett advocates

also conferences at a higher, inter-colonial or inter-governmental level.

Though both Campbell and Bartlett coincide with Mr. Wright in deploring the superficial worship of book learning shown by a certain type of African intellectual, they are not scornful of his accomplishments, and they retain faith in his great potentials for leadership, once the way is made more clear. Neither of them regards the vast civilizing achievements of the missions as something to be deprecated or swept aside. On the contrary, they realize that certain solid foundations have been laid by missionaries, colonial administrators and native intellectuals alike, and that it would be senseless not to seek to build upon them.

These and many other pertinent considerations, some of which apply to the racial situation here at home, lead to a clear conclusion. It is better to face *now* the immense difficulties of reconciliation than to risk hopeless conflict by undue hesitations and delays or to take refuge in senseless extremes of white or black racism. In Vernon Bartlett's concluding words: "We *must* make partnership a reality, and we have little time in which to do it." There are times when postponing action means setting the world adrift toward the cataract and the whirlpool. The soundest political wisdom is to recognize the value of positions already gained, however imperfect and fragmentary they may be, and to labor consistently to build upon them. Fifty years of interracial and intercultural effort have proved the wisdom of such a course here in the United States; and though our goals are as yet far from achieved, we are determined to stick to the plan we have charted. If this is practical for us, I do not see why it should not be equally practical for Africa.

FEATURE "X"



The following discussion by several social scientists of value-free methodology in social sciences is the subject of an editorial comment on p. 113 of this issue.

THE QUESTION whether the social sciences should or should not be value-free, treated in a challenging manner by Everett S. Graham, is not a "yes or no" question. In the social sciences, we have to distinguish three levels: theoretical, descriptive and normative. On the theoretical level, we want to gain knowledge of regularities (uniformities) about actions and relations of men in society. A tentative statement about regularity may be verified or refuted, but a value

judgment about it is logically out of place, just as a mathematical formula would be out of place relative to the esthetic value of a symphony. On this level, the fallacy of positivism consists not in the denial of the possibility of value judgments, but in the surreptitious introduction of false epistemological and ontological premises which are presented as propositions warranted by empiric science.

On the descriptive level, we want to produce exact and meaningfully integrated pictures of concrete situations or processes. Such descriptions do not imply value judgments on the part of social scientists, but also do not preclude them. For example, discussing the rise of the divorce rate or the bad effects of some methods of dealing with juvenile offenders, the social scientist may express his disapproval. Nothing is wrong with that, provided—as Mr. Graham acknowledges—the value judgment is clearly distinguishable from the presentation of facts.

On the normative level, we want to gain knowledge about the best solutions of social problems. In problem-solving, we cannot but have in mind an "ideal," and every ideal implies a value judgment declaring it to be good, or at least superior to other ideals. On this level, value judgments are unavoidable, but the social scientist must make his value system explicit. The positivists often violate this rule by giving to their preferences (based on more or less articulated ideals) the form of empirically proven propositions. The errors of the positivists are bad; but their opponents should not commit an equally bad error by bluntly asserting that the social sciences must be penetrated by value judgments.

N. S. TIMASHEFF

Fordham University,
New York, N. Y.

It was with a great deal of interest that I read the exceptional issue of *AMERICA* for October 9, especially the editorial dealing with religion and the social sciences, Everett S. Graham's article, and Father Hartnett's review of John H. Halliwell's *The Moral Foundations of Democracy*.

The indictment contained in Mr. Graham's article is generally justified. However, in a short magazine article no one can and no one should try to generalize about the social sciences and their methodology. This is too vast a field and there are too many exceptions to any generalization that may be made.

I cannot speak for all the social sciences, but in my field, sociology, we have examples to which Mr. Graham refers. On the other hand, there is sufficient amount of evidence to show that respectable sociological research today is beginning to emphasize values. That is, values are being analyzed as sociologically significant phenomena, and sociologists are granting themselves the right to make value judgments limited by empirical research. The works of Sorokin, Zimmerman, Parsons, among others, are offered as partial evidence of this trend, as well as the general tone of the last convention of the American Sociological Society.

Contempt for religion and criticism of its adherents (succinctly demonstrated by Ralph Strode in his "Subversion of faith by intellectuals" in the same issue of *AMERICA*) still characterize certain sociologists. Positivism, strictly speaking and strictly defined, no longer predominates in American sociology, but it is definitely present. Respect for religion is not universal but neither is disrespect for religion openly voiced.

We must be careful not to label a whole galaxy of sciences with a blanket indictment that vitiates the good that is emerging from them.

Specifically, I am a little confused on the use of the term "value-free methodology." It must be understood that all methodology, before it is ever used or applied, must be scientifically demonstrated and proven. As such it contains no ethical value. Values that are associated with methodology and methodological techniques and procedures are values that are attached or attributed to them by the user and the interpreter. Methodology is comparable to a tool, like a hammer. Like a hammer, it has no value in itself. The use to which a hammer is put by a human being makes the act good, immoral, non-moral, etc.

We should not blame methodology for something that it is not responsible for. The bad name now associated with social-science methodology is due to the unscrupulous use of it by a few biased, prejudiced and undisciplined social scientists.

St. Louis University CLEMENT S. MIHANOVICH
St. Louis, Mo.

In its exposition of the real nature of the conflict among social scientists over value-free methodology *AMERICA* has rendered a genuine service.

Were the issue in this conflict simply one of an appropriate methodology, there would be little cause for concern. For certain types of social research the quantitative or value-free methodology is indispensable, but where the research involves problems of an ethical or moral nature, other methodologies are indicated.

To any social scientist in the Aristotelian tradition the question of methodology is simply one of appropriate tools or techniques. With the disciples of value-free methodology, however, the word takes on a somewhat different meaning and in their usage is elevated to a standard of relevance.

In this manner the social sciences are limited to those social phenomena which are quantifiable. Quite recently the term "behavioral science" has been used to designate this quantifying activity. No longer can the social scientist inquire into the problems of right or order. He may determine what a majority does or wants, but he may not, as a social scientist, say that what is done or wanted is right or wrong. To him the fact that it is done or wanted is sufficient. Man himself thus becomes the measure, and in this process the very possibility of a science of order is precluded.

It is quite clear, even to the layman, that the employment of a quantitative methodology as a stand-

ard of relevance strikes at the heart of our Christian heritage. What is not so clear, not only to the layman, but to many social scientists as well, is that this new methodology is in reality an ideology which endangers the whole value structure of our civilization. In this sense the present conflict over methodology is another front in the struggle to preserve Western civilization.

If this should sound extreme and intemperate to some, it will not to those who have seen the great foundations captured by this point of view, or to those who have seen this point of view made a qualification for employment and advancement, or to those who have heard an increasing number of students dismiss as prejudice the self-evident truths that have sustained our civilization. Nor will it sound intemperate to those who recall that communism is based upon a scientific and value-free methodology.

With this issue the academic community has become a vital front in the cold war.

FRANK GRACE

University of Michigan
Ann Arbor, Mich.

I must file qualifications to Everett S. Graham's "Value-free methodology: a sectarian weapon." My own experience as a graduate student of social science in non-Catholic universities forces me to say that the picture he paints lacks balance.

What Mr. Graham describes in the way of an epistemology of absolute empiricism may be present in American non-Catholic social science, but not with the strong acceptance he implies, and certainly not with the conspiratorial overtones of Latin secularism that he seems to see. Any judgment about the latter type of anti-Catholicism must find supporting evidence in one's own experience in the suspected environment itself.

As a known Catholic in non-Catholic universities, I have found there no greater proportion of unfair views of Catholics or Catholicism than I have found in any other areas of American life. As to pre-empting empiricism, for those social scientists who would limit the acquisition of knowledge to the methods of the natural sciences, there are others who are less confident about this approach, especially when their study of society leads them to the problem of policy and decision-making. They know that more is needed than statistical data as a basis in constructing programs of action; correlation is not causation, as one leading non-Catholic social scientist has said.

The same week in which Mr. Graham's piece appeared, the *Commonweal* (10/8/54) carried an article, "The appeal of existentialism," by James Collins. One of the reasons for the appeal, Mr. Collins says, lies in the inadequacy of an exclusively empirical method for constructing a body of knowledge about man. I submit that Mr. Collins' thought is infinitely more reflective than Mr. Graham's of the American scholarly scene, including social science. A much better conclusion than Mr. Graham's would be that there is real

promise of a more complete scholarship in American higher education, a scholarship in which the perennial philosophy emphasized by the Church can have a leading role.

EDWIN H. RUTKOWSKI

Mount Vernon, N. Y.

Without in the least seeking to mitigate the importance of Everett Graham's message and warning, I think it necessary to point out some favorable contrary trends in recent years. "Values" are assuming importance for more and more social scientists (though still a small minority) both as the object of study, and as the springboard for their own scientific analysis and thought.

At the annual convention of the American Sociological Society held last month at the University of Illinois, along with the usual evidence of foot-loose empiricism, strong interest was manifested in the sessions on value-theory and epistemological relevance. There was a well-attended discussion on "Natural Law as a Sociological Concept," and another on precisely those deficiencies in modern social science which Mr. Graham so properly castigated. Furthermore, several participants, particularly younger ones, manifested a growing dissatisfaction with the sheer positivism emphasized in foundation-sponsored and department-required research (actually their bread and butter). Certainly such tendencies are more noticeable now than they were a dozen years ago.

Of course this doesn't mean we can relax. If anything, it calls for greater vigilance, greater interest in seizing opportunities to give what we have to offer and in participating in scientific development. Incidentally, the A. S. S. program this year included six participants from Catholic universities—not an overwhelming number, but at least encouraging.

Fordham University JOSEPH B. SCHUYLER, S.J.
New York, N. Y.

"Value-free methodology," "cultural relativism," "ethical relativity," all are terms used to describe the effort of social scientists to examine cultural phenomena with the greatest possible objectivity.

This approach has been subjected in recent years to increasing critical scrutiny by the social scientists themselves, notably in the Huxley Memorial Lecture for 1953, "On the Diversity of Morals," delivered in London by Prof. Morris Ginsberg of the London School of Economics. This was afterwards published by the Royal Anthropological Institute of Great Britain and Ireland (21 Bedford Sq., London W. C.1. 3/-).

As a non-Catholic I welcome any criticism of a doctrine clearly untenable in the light of recent world history, and even more important, dangerous to the integrity of our institutions and beliefs. Yet, if we non-Catholics are prepared to concede that a value-free methodology is essentially a sterile methodology, we are still not ready to grant that the solution lies in any self-asserted dogmatism.

Asheville, N. C. WLADYSLAW KLISZCZEWSKI

Theatre in Dublin

Stephen Ryan

Bacon, beef and actors are popularly thought of as Ireland's chief exports to Britain; but the restaurants and theatres of Dublin furnish ample evidence that sufficient quantities of all three commodities remain on hand to satisfy the most eager palate—be it gastronomic or histrionic. The Dublin stage, despite the wistful complaints of oldsters who pine for the vanished days of the Abbey's glory, is in a remarkably flourishing condition. Certainly, among the important English-speaking cities of the world only London and New York offer a greater variety of theatrical fare. It must be remembered that Dublin has a population of just over 600,000—about the size of New Orleans, Milwaukee or Cleveland. Can you imagine New Orleans or Cleveland supporting four professional theatres, all of them operating on a year-round basis?

The Abbey players are currently appearing at the old Queen's Theatre on Pearse Street—once the home of melodrama and farce—pending, as the programs hopefully announce, the rebuilding and enlarging of the historic Abbey gutted by fire in 1951. Without laboring the obvious about the phoenix rising from the ashes, it must be stated that there have been great improvements in the Abbey company since last I saw them perform seven years ago. There seems to be a new spirit prevailing; and a young group, bolstered by a nucleus of veterans, seems to have returned to the old Abbey standards which we had grown to expect from the company in the days of Barry Fitzgerald and the incomparable F. J. McCormick. A new producer, Miss Ria Mooney, once herself an Abbey star, has injected her enthusiasm into the players, and the lethargy and mediocrity so apparent seven years ago have disappeared.

The Abbey is currently offering two alternating bills, with *The Caretakers*, by the Ulster playwright George Shiels, running three nights of the week and John McCann's *Twenty Years a Wooing* together with the one-act trifle, *Crabbed Youth and Age*, by Lennox Robinson, on the remaining nights. Of the two, *The Caretakers* is the more disappointing. First written some six years ago, it is characteristic of Shiels' workmanlike but rather uninspired writing for the stage. There is some first-class dialog, however, and the Ulster peasant types are convincingly portrayed by veterans Eileen Crowe, May Craig and Harry Brogan.

Twenty Years a Wooing, by John McCann, is of more recent vintage than the Shiels play and is now in its second long run at the Abbey. Mr. McCann writes for the people, not for the intellectuals, but his charming comedy is none the worse for that. Gentle fun is poked at the Irish tendency towards long engagements, and there is a genuinely touching por-

LITERATURE AND ARTS

trayal of Irish family solidarity. The cast is largely composed of the younger members of the company. Two of them, Joseph Lynch and Liam Foley, definitely bear watching, since their work in *Twenty Years a Wooing* is undoubtedly top-flight.

At the Gate Theatre *Yahoo*, by the Earl of Longford, is being performed by Lord Longford's company. This play, which has a final scene which definitely recalls the "epilog" to Shaw's *Saint Joan*, was first produced at the Gate more than twenty years ago (it is included in Curtis Canfield's anthology *Plays of a Changing Ireland*), and concerns itself with the strange relations existing among Jonathan Swift, Stella and Vanessa and with the ferocious drives towards the cause of liberty and freedom which, together with a brain tumor, eventually led Swift to the madhouse. The role of Swift is in the competent hands of a fine young actor, Godfrey Quigley, who gives an outstanding performance.

In October the Gate will present a revival of Oscar Wilde's comedy of manners *The Importance of Being Earnest*. The production is part of the centenary observance of the birth of Wilde, who was born in a house on Westland Row, Dublin, in October, 1854. Another event on the centenary program will see the unveiling of a plaque honoring Wilde to be placed on the Westland Row house. That old scandals die hard is evidenced by the amount of public disapproval of the whole centenary scheme expressed in many Dublin circles.

The Olympia Theatre in Dublin follows a policy of presenting touring companies in productions of recent London and New York successes. Just concluded is a two-week run of the Paris Festival production of T. S. Eliot's *The Confidential Clerk*, which was seen in New York last season. A good company could do little with it here; that splendid actor Robert Speaight was hopelessly miscast in the role of Sir Claude Mulhammer and looked positively relieved when the curtain went down on the last act; one spectator, at least, shared his relief. Terence Rattigan's *The Deep Blue Sea* is the current Olympia attraction, and shortly there will be a pre-London run of Noel Coward's *Blithe Spirit*, with Margot Grahame, whom

Stephen Ryan, on the faculty of Xavier University, New Orleans, is spending a year in Dublin.

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many will remember for her part in John Ford's great movie *The Informer*, listed among the cast.

Dublin's fourth theatre, the Gaiety, began the season with the Ballet Rambert, followed by a one-week run of that Broadway inanity *The Seven Year Itch*. The week of October 11 was a real theatrical occasion, for on that date, Anew McMaster and his company, under the direction of Hilton Edwards, opened a short Shakespearean season at the Gaiety. McMaster, who has not been seen in Dublin for more than six years, is a truly great performer and one of the last of the honorable line of actor-managers in the tradition of Irving, Beerbohm-Tree and Sir Frank Benson.

A man of superb stage presence and commanding physique, McMaster speaks Shakespearean blank verse in the way it should be spoken and seldom is. His *Macbeth* is famous throughout the British Isles. For years he has been bringing Shakespeare to the provincial towns of Ireland and the people love him. In Sligo, for example, several years ago, when the Town Hall was sold out for a performance of *Macbeth*, the crowds who were unable to secure admission shouted wildly in the street until McMaster came out

in full costume on the theatre steps and gave them some of the great speeches from the play. It all sounds charmingly mid-Victorian, but it happened in our own time—just a few short years ago. Among the treats in store for the Dublin audiences will be McMaster's *Lear*, promised in the repertory.

With so many good things to report, it is sad to state that the general level of taste is not too far removed from that of any typical American city. The legitimate theatres are comfortably filled, night after night, but you can almost always get a seat for any play you wish to see, without booking in advance. Yet seats for the movies are at a premium, particularly on Sundays.

It is really one of the sights of Dublin to see literally thousands of people lined up in long queues awaiting admission to the cinema—to be enthralled by a year-old example, only too frequently, of Hollywood at its worst. In driving rain, in cold or in sunshine they stand patiently, pathetically eager to be carried away by the magic of films into a world of synthetic glamour which they can never—they should be grateful—hope to share.

Hosanna to The Son of God

(For the Feast of Christ the King)

Praise! Praise! Praise!

Deep unto deep, height unto height,

The world lifts high its deafening *Alleluia*,

And a thousand joys,

As jubilant as birds on boughs,

Sing from my branching bones

With shouts of glory.

"Jesus!" the bells of being say.

And every bell rocks wide in glory without end.

Praise! Praise! Praise!

Dark and splendor, rain and rainbow!

Jesus, root of stars,

Jesus, rock of mountains, flash of dew!

Halos are brimming out of everything,

For everything is holy from the beginning

When God looked inward on a dream He had,

And holding Wisdom like a lamp to show the way

Brushed the chaotic darkness into beams.

Ah, listen . . . Stand and lift your head . . .

The pure pulsations

Come swarming out of everything around.

"Jesus!" the sparrows cry, on chimes

As clear and thin as chinaware.

The sun clangs hot in sparkling skies, smashing

His tocsin with a whirling hammer

To utter "Jesus!" down an air on fire with Grace.

Praise! Praise! Praise!

Like jewels, all the points of being burn!

Rocks are bright jacinths fueled with Jesus, flowing

With lightnings of His look.

The most indifferent flower along the fence

Is clothed in Jesus' light from head to foot:

It stands in washes of His radiance;

Its veins say "Jesus!" when you stoop to see.

All things from brushing against Grace,

With Grace are dusted over,

Dense as the legs of bees dragging in flight,

Packed thick with pollen from the trampled anthers.

Lift up your eyes like children at a story . . .

Jesus like wine

Poured from the cruets of all mountain-falls,

Streaming from the glittering clerestories of all skies!

Reach out your hand and take . . .

Jesus in stones before your feet

Like bread before the birds;

Jesus like sovereigns in the rose's pocketbook!

Through these, all creatures framed in love,

The Son lifts up His chant,

His endless glory to the Father.

These are His words, vibrating from His thoughts;

His lips give shape to them;

The world is praise and poetry and song

Praised by the Son, and through the Holy Ghost

Ascending to the Father in that vast serene

Which is the depth and stillness of the Trinity.

In Jesus' likeness burn the all-enduring skies;

In Jesus' name the everlasting hills

Bow down their necks and kneel around the day;

In Jesus' smile the panther and the rose,

The dust and inextinguishable flame of man.
And in them all He lives and moves,
And saying, "Praise from Jesus through the
Holy Ghost!"
Cries to the Father in the name of Love.

O Root of stars! O Flash of dew!
O washing like a wave across the world!
Thou Grace, Thou shape and shining of all things!
Thou Wisdom and Thou Beauty from the beginning!
Dear Beauty once again when all things fell,
Broken in Adam's black ingratitude—
Maker, Restorer, our Lord Jesus Christ!
Hail, borne above the east in swimming light!
Hail, strength of climbing bones and beat of hearts!
Emmanuel, Thou Flower along the way,
The whole world sings with Thee and soars on winds
of love,
Till I am deafened by the huge doxology,
The clash of bells and harps,
Till I am dumb, and ask the ends of being
To lift eternal psalms for us.
Praise Him, and sing for us, bright Jesus-hills!
Burn in our name forever,
O jewelled Jesus-stones! Amen.

JOHN DUFFY, C.S.S.R.

Mass for All Souls

Let them not fall into darkness. Let them not
Fall. Where darkness is fire let none enter.
Where the blindworm Night tunnels the soul
Let none of these feel the Tormentor.

In black uncluttered night I went forth
And came on something, bundled cloth and hair,
Flesh, great bones, and liquid, blood.
I did not understand. I turned him there
And tried to lift him. And I said: Abel.
Where is my elder son? Why do you
Sleep? He did not answer when I shook him.
Night tightened in around me. And I knew.

Let none descend into darkness. Let none
Fall. Through the enormous ring of death
Hurl none of these further into the pit
Of unforgiving fire: stopping their breath
With the hand of unending night. Remember
Him who returned to light at your calling
Come Lazarus. Beckon also these our departed.
Let them not fall into darkness. Let them not
Fall. *Keep us also from falling.*

JAMES A. COTTER

Positivist scion

A STUDY OF HISTORY

By Arnold J. Toynbee. Oxford. Vols.
VII-X. \$35

It may be expected that when the last four volumes of Arnold J. Toynbee's gigantic work appear on the booksellers' shelves, very few among the critics will speak of the moment when, some thirty or more years ago, the Browningsque phrase, "challenge and response," emerged from the subconscious memory of the British historian and formed the basis of his "study of history." Many will probably judge it more appropriate to mention the merits of the author's "scientific ways of investigation" and, perhaps, the close relationship which exists between Toynbee's work and the ideas of Auguste Comte.

There is no doubt that, far from being an inaugurator of a new era in historiography, the author of *A Study of History* is only the newest fruit of the old tree of positivism, according to whose concepts history is merely one of the "sociological sciences."

But the very fact that Dr. Toynbee's leading and most fertile idea came from Robert Browning, and not from a scientist, is perhaps the most evident proof of the irremediable aridity of the positivist approach to history. The British historian's own education was

certainly far from positivist. Here and there a few pages—such as the witty essay on the "Inconclusiveness of Feelings" in volume IX—mark him as a thinker who is aware of the deep difference between man and nature. And it is again in the words of a poet, this time Horace, that he sums up his second leading idea: "*Naturam expelles furca tamen usque recurret*" ("You may drive nature out with a pitchfork, but she will always come back").

The lure of the scientific method, nevertheless, and the triumphs which it has achieved during the last hundred years have proved too strong for Toynbee, and he hastily embarked upon the path which Hippolyte Taine, Oswald Spengler and others had trodden before him. The result is not the study of history, not even a study of history, but a study of something which has never been human history—and that in spite of the fact that positivist historians have tried their best to force their students to regard it as such. Today, every college student has had enough of memorizing dates of battles and conferences.

Dr. Toynbee reluctantly admits (VII, p. 711) the "intrinsic incompatibility between the quest of the Beatific Vision and the pursuit of material power." This is merely one aspect of the much larger incompatibility between social events and the individual progress of any human per-

BOOKS

son—which is the stuff from which history is really made. No one denies that many laws govern human activities. Only sheer conceit, however, will lead a historian to identify the routine activities of man with history. They are nothing more to history than stage scenery is to a drama.

Toynbee's starting point was the decision to search for fields of historical study which would be intelligible to a scientist. He found such fields in "societies of the species called civilizations." About the artificiality of this concept he evidently bothered as little as a surveyor or a realtor bothers about the artificiality of his plots. He simply pushed aside the fact that the stream of civilization, no matter in how many branches it may be temporarily divided or how much water it may lose in sands, ignores all such artificial divisions.

Entrenched in his fortress of paper, he "spent some twenty-five years of his working life on mental operations with twenty-one specimens of the species 'civilizations' without having any assurance that this number was large enough for his requirements" (IX, 206, n. 2).

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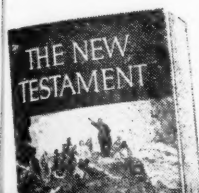
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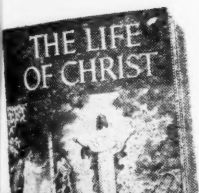
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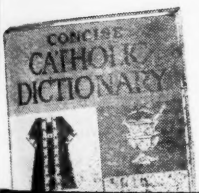
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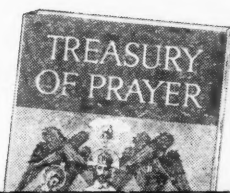
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One may wonder why Toynbee did not create a greater number of those "civilizations" to satisfy his purpose. His way of thinking would easily allow him to do such a thing, as it is by no means a sober and critical way of thinking. He speaks of "Dominican violence" and "Franciscan gentleness" (IX, 95), of "the paralysis of trade unionism" (IX, 638) and uses such comparisons as "churches as cancers." Quite often—as when (IX, 731 seq.) he discusses the duties of historians and criticizes R. G. Collingwood—his argument descends into the shallow waters of demagoguery. And though his work actually consists of notes and comments that have originated from a staggering amount of reading, he at times operates with manifestly wrong notions. For instance, he asserts (VII, 76) that, at the end of the 4th century, the Church started persecuting its opponents, or enunciates (VII, passim) the "rule" that "the principal beneficiaries of universal states are universal churches."

His chronological divisions—in which his concept of "societies-civilizations" is based—are no less questionable. When, for example, he asserts (IX, 327) that a series of war-and-peace cycles started in 1494 and was in its 4th cycle in 1952, a sober reader may see no reason why such a series should not have started in 1337 and be now in its 13th cycle.

Nor is the slightest trouble taken to explain why we should accept, as a basis of our "scientific" understanding of history, time-intervals such as the number of years between the "epiphany of Hildebrandine papacy and the emergence of the nation-state" and not time-intervals such as that between the epiphany of Petrarchean humanism and the emergence of Graham Greene. Professor Toynbee seems to ignore the fact that there have been modern theoreticians of history who did that, too. Prof. Wilhelm Pinder with his task-ridden generations of painters was one of them.

A "scientific" historian is bound to reach conclusions. Not so a Christian historian who conceives history as a drama. The greater is our surprise when Toynbee, after having spoken at length and in a confusing way about the relationship between law and freedom and after having expressed hope that it will be possible to recover control of our "disintegrating civilization" and to "take rational steps to avert a disaster," finally comes forward with a suggestion (IX, 640) that we should "transfer our psychic energy from economics to religion."

Were a fiery preacher to arise in our midst who did not hesitate to express aloud his faith, we might be

moved to follow him. How little faith, however, is inherent in Toynbee's voluminous message is best revealed when he proclaims (VII, 428, n. 2) that no church possesses a definitive revelation of spiritual truth, when the immemorial traditions and prophecies which had foreshadowed the coming of the Son of Man are treated by him (VII, 457 seq.) as of equal value to the words of Christ himself or, finally, when at the very end of the work (X, 143) the Litany of the Saints is paraphrased and the names of Tammuz, Adonis, Osiris and Baldur are placed on the same level with that of the Saviour. The significant aspect of this Toynbeean litany is not that it is blasphemous; on the contrary, true blasphemy requires a great deal of faith.

A historian, however, who has in his hand two contradictory letters, both supposedly signed by Napoleon, has to give his assent to a certain argumentation to be able to state which of the two documents is genuine. If he finds it impossible to grant such an assent, he will hardly be able to pronounce his judgment on Napoleon's attitude in the matter treated in the letters. In a similar way, if the prophetic legend of Tammuz is put by a historian on the same level with the life and deeds of Christ, it is by no means a manifestation of a broader faith, but rather of a lack of faith. Truth can be only one, even if legends are many. If we are supposed to refuse to believe in God's participation in history, why should we be interested in legends? Economics is much better.

BOHDAN CHUDORA

Heroic figure to the life

JOAN OF ARC

By Lucien Fabre. McGraw-Hill. 360p. \$5

The subject of this work is fascinating, and has been much neglected. The first lives of Joan of Arc were written in the 18th century, Michelet and Anatole France stirred up violently opposed reactions to her in the 19th century; there exist a number of scholarly monographs, but no really adequate biography. This need may be filled, for the general reader, by Lucien Fabre.

Joan of Arc, like Mary of Scotland, stirs up a strong reaction, either for or against, in all her biographers and historians. M. Fabre admits that he belongs to the pro school, and that this work has been a labor of love. It has also been one of scholarship, of research in the sources and in the

literature of the period. One may wish for a more non-existent points, and a more conversational style. The author's biography and his attention to the two trials, however, are in good form.

And gratifyingly often forgotten. Gerard Hopkins is the original most readable black mark on the body of more serious

Adding to the biography a 15th-century characterization, dauntless, courageous, a fine moment in the mind one of when she faced Charles VII, is tortured mind always in the shadow of the shadow, teaching had surrounded hood.

To that moment what secret Dauphin at Orléans him that she supplies his Whether he never be known like trial from Joan, but it with her life Rouen.

Reviewing this work in 1927-28, Pierre "magnificent" that an English be forthcoming time to have have possessed will be amply

Hope vs. violence

LOVE AND VIOLENCE

Edited by P. O.D.C. Sheed

How can fallen inner contradictions every movement evil?—or can a the service of a tant still, how to divine revelation? How can

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CHUDOBA

Reviewing the French edition of this work in *AMERICA* (11/12/48, p. 271-2), Pierre Courtines called it "magnificent" and expressed the hope that an English edition would soon be forthcoming. Six years is a long time to have to wait, but those who have possessed their souls in patience will be amply rewarded.

M. STREET THORNE

Hope vs. violence

LOVE AND VIOLENCE

Edited by P. Bruno de Jésus-Marie, O.D.C. Sheed & Ward, 260p. \$4

How can fallen man cope with his own inner contradictions? Must he brand every movement of aggressiveness as evil?—or can aggressiveness be put to the service of love? And, more important still, how can he do full justice to divine revelation, so full of paradoxes? How can he serve the God of

justice without becoming a fear-ridden Jansenist, and how can he serve the God of love without becoming a spineless sentimentalist?

Such is the fascinating theme of this symposium, which is based on a translation (by George Lamb) of the 1946 volume of *"Etudes Carmelitaines,"* which had as its theme *Amour et Violence*. The present volume contains thirteen essays in which a varied group of experts discuss the problem of love and violence as it enters their special fields of inquiry.

In the first essay, "War and Love," Gustave Thibon sees the problem in grand perspectives: "The only possible justification," he writes, "for refusing to take up the sword is to be prepared to be stretched out on the cross." What remains, then, is the need to purify violence in a world not yet ready to embrace that absolute non-resistance which can flourish only in an atmosphere of sanctity. Thus to the man of peace the sword will be what the cross was to the martyrs.

The art critics come next. René Huyghe, drawing on the method of psychoanalysis, contrasts the flowing, amply contoured line of love with the harsh, angular drawing of aggressiveness. Eight illustrations accompany the text. Anthony Bertram studies Michelangelo, the tortured genius who strove *with violence* to expose the image of God in his works, and finally resolved his own interior conflict by turning to supernatural love.

In Shakespeare's *Troilus and Cressida*, D. A. Traversi finds "less a finished and coherent creation than a statement of emotional ambiguity, the reflection of an experience deprived of order and seeking clarification through its own expression." The essay on Dostoyevsky, by Jacques Madaule, is especially pertinent, since Dostoyevsky marvelously presents the conflict between love and violence. This conflict, installed at the very heart of fallen man's love, can be resolved only when lovers conjure up between them the presence of a third Person who is at once the foundation and object of their joint love. Only thus is human love purged of its destructive elements.

The doctors speak next. Writing on the instinctual aspect of sympathy and aggression, Jean Lhermitte refuses to condemn the fighting instinct as bad "in itself," since it can be most fruitful in producing the highest kind of virtue. Georges Parcheminey delves into the problem of ambivalence and comes up with some confident conclusions. "In the vast majority of cases of serious neurosis that I have seen," the doctor writes, "I find myself faced with people who have transferred to religion a restraint and fear which have

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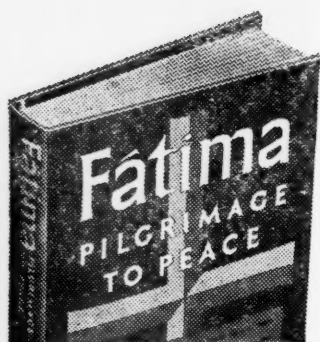
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generated more hatred than can easily be described."

The doctor then warns directors of conscience against a too-rigid attitude which may aggravate the neurosis and cause the tortured conscience to cast off all restraint.

The rest of the book belongs to the theologians. Père Lucien-Marie de St. Joseph, O.C.D., presents an excellent study of the spirituality of St. John of the Cross. This essay, however, cannot come to grips with the problem because the love-aggression duality vanishes in a soul that is entirely moved by the Holy Ghost.

Père Philippe de La Trinité, O.C.D., studies the subject in its most momentous phase: is God a God of wrath, or a God of love? And what of our religion—should it be tension and fear, or joy and confidence? This long essay could have been improved by some vigorous pruning; nevertheless, the patient reader will here find abundant motives to see God's justice in the light of His "merciful love," and thus found religious service on "the solid rock of joy and confidence."

Fr. John Baptist Reeves, O.P., contributes a valuable study of love and wrath in the Christ of the Fourth Gospel, while Fr. Victor White, O.P., in his vigorous essay on St. Paul, provides further antidote for a sentimentalism that finds something wrong in all wrath. "For ideal, tranquil love," Fr. White dryly observes, "the New Testament compares unfavorably with Plato's *Symposium*—but perhaps it is far more realistic and descriptive of what love really is."

In "God of Wrath and *Mysterium Tremendum*," Michael Mason combines psychological subtlety with theological depth to produce what may be the most rewarding essay in the book. The Christian life, this author says, consists in getting rid of the psychological fear which stems from a caricature of God, and fostering the metaphysical fear which is at the root of the wisdom of love; with it, lion and lamb become one.

The translator, George Lamb, contributes the final essay, "Love and Violence in the Apocalypse." "There is very little encouragement," he writes, "to be drawn from the Revelation of St. John by those who hanker after peace on earth and think that in some way this is a necessary result of the Incarnation and Redemption and the establishment of the Church."

Thus the reader is brought full circle to the theme of the first essay: in this imperfect world we cannot escape violence; our only hope is to face it and conquer it by supernatural love. **FREDERICK A. HARKINS, S.J.**

EUROPEAN UNION AND UNITED STATES FOREIGN POLICY

By F. S. C. Northrop. Macmillan. 230p. \$4.75

If the European Defense Community had been merely a device to integrate a rearmend Germany into a defense against Soviet imperialism, the value of this study today would be academic. But EDC was much more than that. It was the second cornerstone (the European Coal and Steel Community was the first and still stands) of the European Political Community, a political federation vitally necessary if Europe is to remain a solid defense of Christian civilization.

And EPC, despite French rejection of EDC, is not dead. Even Premier Mendès-France, who assumed the responsibility of killing EDC, has recently said it was a setback but not a defeat of a supranational European community.

This book shows why an EPC remains viable. Readers are told this is a study in sociological jurisprudence, but the pages are remarkably free of jargon and can be read with great profit by President Eisenhower and his policy makers. James P. Warburg would do well to give it careful consideration.

The book, then, studies that truly "remarkable phenomenon" that has occurred in Europe since the war: the efforts of six competing and frequently warring nations to form a European political community. The reasons why it was limited to these six nations are explained. The structure of the community is described: first, a supranational law on the economic level (ECSC); then one on the security level (EDC); and finally on the political (EPC). Next the harmony between these positive institutions and the "living laws" (common spiritual heritage and norms of living and acting) of these nations is brought into focus.

The source of this harmony is the Christian Democratic parties cooperating with other Christian and democratic parties, but the inspiration was and remains Catholic, since Protestantism "tends to oppose any transfer of sovereignty from one's nation to another" (p. 165).

Finally there is the link between EPC and the United States. Through Nato, our foreign policy was coupled with this phenomenon, and a change in our policy helped to undermine it. France and others started to cool toward EDC in 1952 when Europeans feared it would be converted by a policy of "liberation" into an American instrument for a crusade.

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But the forces for political integration are still alive in Europe, as the author shows, and hope should not be abandoned. Americans and English should be the last to criticize the slowness of the pace since they would be last to advocate the surrender of an iota of their sovereignty for the common good of the international community.

Yet the author tends, it seems to me, to overestimate the support of a supranational political community within the ranks of the Socialist parties. The chauvinism of the German Socialists is not entirely a political maneuver. And something must be done about the word "anticlerical" when men like Alcide de Gasperi can be tagged with it. And one wonders why the author has depended so much on so few sources.

In any case, this is a book that should be widely read.

WILLIAM L. LUCEY

THE SUDDEN VIEW

By Sybille Bedford. Harper. 288p. \$3.75

As indicated by its subtitle, "A Mexican Journey," this is a highly personalized account of an English lady's visit to Mexico. The characters, it is noted in a brief foreword, are fictitious and many of the incidents related en route are "compound," all of which is probably legitimate in the process of relating impressions. Like most travelers to that fascinating country, Mexico, Miss Bedford begins as a light-hearted, detached tourist and ends by discovering that she has become quite an authority on the subject.

The book is divided into four parts. Beginning in New York, where the author finds herself much oppressed, she proceeds by train to Mexico City on the Sunshine Special, which she describes as a "slowish, shabby sort of train." From that point she and a companion move on with varying degrees of discomfort and disdain through the lake country of Pazcuaro to Guadalajara. No detail escapes Miss Bedford as she describes the country and its people with piquant wit, all the while maintaining her cultural integrity by inserting frequent texts and allusions in French.

In the second part she settles down to an extended visit on the hacienda of "Don Otavio" near Guadalajara, where her spirits find repose in long conversations touching on everything from politics to religion and local morality. In the next part she gives us a series of travel sketches ranging from Guana-

juato to Oaxaca. The finale finds her flying back to New York, and quoting her friend: "You know, I shall rather mind leaving here. I seem to feel no elation at the thought of returning to my native country. . . . We shall be quite comfortable and not at all happy."

One wonders whether the author is writing a travel book or thinking out loud about her prejudices and serving to spread the slanted view of history and the cynical idea of the Catholic Church in Mexico which unfortunately are among the principal souvenirs of many sudden viewers of that country. She is, it appears, highly, and at times uncomfortably, conscious of the fact that she is a Protestant in a Catholic country. Her personal preoccupations with the Church and her more than casual interlardings of comments on Mexican history are marked by alternate amusement and indignation.

"The atmosphere of nineteenth-century Mexico," she remarks in her prelude to the story of Juarez, "was at once medieval and anarchical. No breath of Protestantism or evolution had yet touched the spiritual authority of the Church." Practically everything connected with the Catholic Church seems to disturb her. Even the activities of the poor priests among their flocks "is particularly shocking to those who are accustomed to regard the succor of the poor as an integral part of the duties of the vicar and his wife" back in England.

The Sudden View makes sprightly reading in a hit-and-run kind of way. Possibly it represents the disturbed reactions of many Anglo-Saxons to this

country of Catholic, Spanish and Indian backgrounds, and may give rise to more mature reflection and spiritual evaluations as time goes on. In the meantime, one may wish for fewer sudden views and a deeper comprehension of Mexico by those who would write about it. JAMES A. MAGNER

THEY CALLED HIM STONEWALL

By Burke Davis. Rinehart. 470p. \$5

Countless stories of the personal eccentricities and military prowess of Stonewall Jackson have made him the most widely known and romantic figure of the Civil War. Burke Davis, by ignoring all the myths and sticking to historical fact, has produced a picture of the great Confederate hero which, while less dramatic than the traditional knight in gray, shows forth a more recognizable human being. While clearly admiring his hero, the author is critical and objective and does an excellent job of "debunking," in the good sense of the word.

The Jackson who emerges from these pages is a great soldier but an eccentric and in some ways an unattractive individual. A worrisome hypochondriac, bashful, stiff and ungainly in social contacts, he was almost fanatically religious in a rigid, Puritanical way, as were many of his contemporaries. Always giving God credit for his victories, he would never admit that any reverses were due to his own fault.

At West Point, Thomas J. Jackson was remembered only as a serious hard-working student who in the be-

SAINT DOMINIC

SERVANT BUT FRIEND

By Sister M. Assumpta O'Hanlon, O.P.

A factual background of salient historical events here highlights the telling of Dominic's life. The author narrates the absorbing story of St. Dominic's victory over the "Communists" of his day—the Albigenses—and shows the vital part his two most powerful weapons, the Rosary and his Friendship with Christ, played in the conquest. Here indeed is an inspirational new approach to the study of the virtues of St. Dominic that will bring hope and courage to present-day friends of Christ.

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by William A. Donaghy, S.J.

*Reflections on the epistles
for the Sunday masses
and some of the feasts*

Father Donaghy wrote his reflections to bring us to a better knowledge of and love for Christ. We read a fragment of an epistle in our Sunday Missal but how often do we explore its message? "Perhaps, that is why we know little about Christ—little knowledge means little love," says the author of this provocative group of essays.

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—CATHOLIC WOMAN

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ginning was seriously handicapped by the gaps in his early education. Graduating just in time for the Mexican War, he showed enough ability, energy and courage to win the notice and praise of his commanding officers, but there was still no signs of the outstanding genius which was to make him the terror of Northern generals and the hero of the South.

As he grew more serious and religious-minded, he retired from the Army and seemed resigned to spend the rest of his life as an obscure teacher at the Virginia Military Institute. The secession of Virginia brought him back into uniform. Within a year he had become a legend in the North as well as in the South and had won the respectful recognition of military strategists throughout the world.

The daring Valley campaigns, the Seven Days' battles, Sharpsburg, Fredericksburg, the great encircling movements of Second Bull Run and Chancellorsville are all recounted with a clearness of detail and dramatic sweep that make them as interesting and intelligible to the average reader as to the military student.

Indeed, the author has given us not only an important and scholarly biography but a well-told story which readers of nearly every age or taste will find thrilling and enjoyable.

F. J. GALLAGHER

THE UMBRELLA GARDEN

By Maria Yen. Macmillan. 268p. \$

Books and reports in scores have been written by "exiled" missionaries, foreigners and visiting diplomats about life in Communist China. It takes a Chinese student, however, who had lived and hoped under the Red regime to know fully the monster it really is and the bitter taste of disillusionment it offers.

The intelligentsia had always been the leaders in China, and the Communists utilized them to overthrow the Nationalist Government. From Miss Yen's account of her student years at Peita (the Peiping University), one can obtain a clear picture of how ruthlessly the Communists exploited the students' desire to build a better China in order to gain control over them.

It was only after the net of psychological imprisonment had been tightly drawn around them that the people began to realize that the new regime was more intolerable than the old. Under the Nationalists there may have been dirt and corruption, but there was also freedom. Under the Communists there may be no dirt and flies

around, but there is no longer freedom, security or happiness.

Schools are no longer places of learning. They have been turned into "greenhouses" to produce blind supporters for Mao Tze-tung. To achieve this goal, students are put under the intense pressure of group psychology. They are required to attend endless political meetings and "self-criticism" circles, and to participate in every party-organized parade. Little time is permitted to be spent on books other than those on Marxism and the glories of the USSR.

It is futile for any student to major in a field or expect to put his knowledge into practice after graduation. The Government is liable to "offer" him a position in a military plant or something equally far afield from his major study.

Miss Yen commands both a facile pen and a sense of humor which makes her descriptions of the grim conditions in Red China even more poignant. She has succeeded in giving an objective analysis of how the Reds came into power and how they are trying to remain in control.

To Chinese who are fortunate to find safety and peace outside China, there is this important message: we must now plan and work hard for the freedom of those still at home. In order to succeed, we need the assistance of others who believe in democracy. No longer can we continue "compromising" with the demands exerted by the Reds; otherwise we shall find ourselves, as Miss Yen points out, giving in and trying to find a place to hide where we can save our skin. The skin may be saved, but not our self-respect. CECILIA M. LIM

THE LEGACY OF LUTHER

By Ernst Walter Zeeden. Newman. 221p. \$3.50

Herr Zeeden proves in this work that a dogmatic position does not preclude faithful handling of materials rooted in opposite religious traditions. While he assumes the truth of the Catholic version of the Gospel, he assumes little or nothing about what two-and-one-half centuries of Lutheran historians and divines should have thought or written about it *vis-à-vis* the doctrine of their founder.

Largely he culls from their writings. A judgment on the representative character of his choices is the real question, and in it this reviewer does not find him lacking. He does resent strongly, however, the publisher's decision to relegate nearly all documentation to an untranslated second volume. Less than twenty exact citations

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(exclusive of Scripture) are all that remain in a veritable tissue of quotation and paraphrase.

What Martin Luther had done was to sow in his lifetime the seeds of bitter difference over his teaching, for with equal vigor he had affirmed both the identity of his cornerstone doctrine of justification by faith alone with Christianity, and the sovereign freedom of human conscience, transcending Pope, Church, and even Bible. For him there was no conflict, nor for his immediate followers. Lutheran orthodoxy demanded that newly emancipated consciences cleave to what was clearly divine revelation, namely, Christ's message seen clearly for the first time since the apostolic age through the eyes of Dr. Luther.

Melanchthon, Mathesius and Flacius Illyricus were all late medievals in that they saw Malachy's prophecy of the new Elias fulfilled in Luther, the Antichrist of Paul and John in the Roman Church. Throughout the 17th century the man Luther went unstudied and his works largely unread. There was simply an unquestioning identification of the person and his doctrine. His greatness was inseparable from Christ's pure word.

Seckendorf's history (1692) inadvertently loosed the grip of this orthodoxy, preparing for the pietism of Spener and Arnold, which preferred good works to all the refinements of doctrine. Conscience for Spener meant total freedom of personal conviction, and with it Protestantism's new and only consistent orthodoxy was born. The 18th-century enlightenment was represented in Lutheran thought by Walch and Semler, who dethroned Luther as a theologian (to his own mind, his only role), making of him a bringer of human freedom. Semler achieved liberty of scientific thought

with the principle that private inner religion was so autonomous that no church and no theology was empowered to impose what any Christian should think in matters of faith.

Despite its choppiness and trying editorial shortcomings, this brief sketch by the Freiburg lecturer has much to say to moderns, especially by way of clue to the many faces of contemporary Protestantism. No attempts at Christian reunion can do without this background knowledge.

GERARD S. SLOYAN

THE WORD

So Pilate went back into the palace, and summoned Jesus; Art Thou the king of the Jews? he asked (John 18:33; Gospel for the Feast of Christ the King).

According to the original Greek in which St. John wrote his Gospel, the question which serves as our present text actually reads like this: *You—are You the king of the Jews?* The bottomless astonishment of the suave and knowledgeable Roman governor echoes still in his incredulous query.

There stands before the massive majesty of Mistress Rome, incarnate in her colonial governor, a young, unarmed and apparently unsupported religious teacher who has been arrested for seriously disturbing the peace and has been hauled up for condemnation and capital punishment, both of which consequences seem

fairly likely at the moment. Under such circumstances this Man claims to be a king, king of all the Jews. Were it not for Pilate's polished manners he would surely have laughed aloud at such absurd pretensions; that is, if it were not for some indefinable quality about the Prisoner which tempered even the governor's amazement with a vague uneasiness.

Exactly thus, in our own day, stands the sacred kingship of our divine Lord. If the title *king*, as applied to Christ, is intended to be anything more than a complimentary and even grandiose metaphor, then this must be said: the title seems little verified in fact.

A goodly and apparently godly collection of the many churches which bear Christ's name meet in ecumenical council and politely agree to go right on disagreeing about what, in any sense, their revered Founder really is. People in general continue to commit, with new ingenuity and undiscouraged perseverance, all the dreary old sins which were long ago condemned by our Saviour. Christian nations wilt like stiff collars in summer heat at the mere prospect of linking in common defense against the un-Christian and very determined enemy. The sworn foes of Christ smile and sip their vodka and quietly select the area of their next victory.

Christ Jesus may indeed be King, but what in the world (literally) is He king of, and just what is the effective value of His kingship? *You?* we might ask with some of the wonder of Pilate, *are You the King of all the world?*

This tedious and insignificant writer looks at the question which he has set down in black words on white

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BOHDAN CHUDOBA, author of *The Meaning of Civilization* (Kenedy), is on the history faculty at Iona College, New Rochelle.

M. STREET THORNE was formerly in the Department of History, Duquesne University, Pittsburgh.

REV. FREDERICK A. HARKINS, S.J., contributed "Mary's Meaning for the Individual" to *Mary and Modern Man*.

REV. JAMES A. MAGNER, procurator at the Catholic University of America, is author of *Men of Mexico* (Bruce).

REV. GERARD S. SLOYAN is in the Department of Religious Education at the Catholic University of America.

paper, and finds at least the grace to grow ashamed at what he has written.

There is a Kingdom whose boundaries no map can mark, a Kingdom which is guarded by not a single jet-plane and which has no stockpile of hydrogen bombs. This Kingdom possesses no instruments of destruction, for it never destroys anyone or anything. When it is attacked, this Kingdom employs the most unlikely defenses: against falsehood, truth calmly and endlessly repeated; against hatred, sincere forgiveness and love; against physical assault, the blood and bodies of its citizenry. Feeble bastions, a practical man would say; and against these strange ramparts armies and dynasties and whole civilizations have dashed themselves to pieces.

Invisibly, this Kingdom is a vast empire of immortal souls, the souls of all who believe that Jesus is in truth God. Visibly, this Kingdom is the one, holy, apostolic Catholic Church, openly and lovingly and infallibly ruled by the King's own Vicar on earth.

Of this Kingdom Christ is King. History monotonously repeats itself, and, like men in a trance, the Pilates of 1954 witlessly order the King to be put to death (even the death of the cross) and His Kingdom to be forever dispersed. And in the ages to come, these newer Pilates, like the first of their line, will be remembered for one reason only: because they briefly and feebly and uselessly challenged the absolute, sacred and most royal sovereignty of Christ the King. To whom be all praise and honor and glory forever.

VINCENT P. MCCORRY, S.J.

THEATRE

THE BOY FRIEND. Theatregoers who like to enjoy all their drama in the theatre, taking nothing home for afterthought, will find a delectable musical show, *The Boy Friend*, located at the Royale and a rather acerb but highly amusing comedy, *Reclining Figure*, residing at the Lyceum. Both productions are slick writing jobs, though the latter one is rather liberally sprinkled with profanity, and both have the benefit of investment-wise production, precision direction and skilful performance.

Imported from London by Feuer and Martin, *The Boy Friend* is a theatrical phenomenon written by a theatrical prodigy, Sandy Wilson, who wrote the story and lyrics and also

the music, is just a little under 30—he was born in 1925, if your reviewer's arithmetic is not wrong. But he has captured the atmosphere and part of the spirit of a period contemporary with his perambulator and romper years.

The Boy Friend is facetiously billed as a musical comedy of the 1920's. Facetiousness ends with the billing, however, and the story is a tender retouching of a faded photograph by an artist with nostalgic memories—only the author is too young to have memories of the 1920's, unless he was more precocious than most precocious youngsters.

The story begins in Madame Dubonnet's drawing room in her finishing school near Nice, continuing in other nearby places. Reginald Woolley designed the settings and exhumed authentic costumes from the 1920's. The dances, featuring the Charleston, were directed by John Heavwood. Vida Hope, responsible for over-all direction, supervised and guided the production with skill and affection.

Following Miss Hope's guidance, the acting is line- and gesture-perfect, every member of the cast an authentic type of the flapper era. Ruth Altman, Eric Berry, Geoffrey Hibbert and Moyna Macgill are amusing older characters, while a bevy of well-favored young ladies and energetic young men represent the juveniles of the F. Scott Fitzgerald age. Julie Andrews and John Haver invest the romantic leads with an aura of wistfulness.

Miss Andrews, an English lass with an American air, rates special mention. She represents the flapper era as authentically as a caricature by John Held Jr. Most survivors of the period remember the 1920's as a decade of wild parties sparked by bathtub gin and bootleg Scotch "just off the boat,"—scraped off, the wisecrackers said. The flappers portrayed by Miss Andrews suggest a reappraisal of the hectic years. The flappers of the 1920's were the mothers of the boys who won the wars of the 1940's. Perhaps they were not such wild girls as they painted themselves.

RECLINING FIGURE, by Harry Kurnitz, is a Martin Gable-Henry M. Margolis production, directed by the experienced hand of Abe Burrows. The setting was designed by Frederick Fox. Peter Cusick is associate producer.

The story is a not too good-natured ribbing of the picture business—not the Hollywood product, but New York's 57th-Street huckstering in old masters. The Kurnitz thesis, which no one is supposed to take seriously, is that most art dealers are smooth operators and most buyers are suckers.

His leading character is a young dealer who intends to conduct his business along ethical lines. It happens, however, that the first picture he sells a rich client turns out to be a fake. The young man eventually gets off the hook, but not until after three acts of dialog, expertly delivered by Percy Waram, Mike Wallace, Georgiana Johnson, and half a dozen other performers who feel at home in sophisticated comedy.

Painters whose canvases have been rejected by the galleries, connoisseurs who feel that they have been outsmarted by a dealer and people who don't like art dealers on general principles will hail *Reclining Figure* as a grand and hilarious comedy.

THEOPHILUS LEWIS

FILMS

BEAU BRUMMELL was a celebrated figure in London society at the beginning of the 19th century. He rose from impoverished Army officer to social lion, fashion arbiter and confidant to the Prince of Wales by the unlikely expedient of telling his Royal Highness the unpleasant truth. His shrewdly calculated campaign very nearly netted him an earldom with the attendant income that would have supported his staggering debts. Instead, it backfired into an irreparable break with the Prince and a permanent and anticlimactic decline in fortune.

The gentleman was also the focal point of a play written by Clyde Fitch for Richard Mansfield, now chiefly remembered for its classic insult: Brummell studiously ignores the Prince and says to his companion: "Who's your fat friend?"

According to Maurice Evans, who read about fifty plays from the Fitch period in the hope of finding one to include in the New York City Center repertory, none of them is playable by modern standards. It is safe to assume, then, that Karl Tunberg's screen play, which acknowledges an indebtedness to Clyde Fitch, represents a drastic reworking of the ingredients.

Even so, I am not sure that Beau Brummell's career and highly specialized standards of conduct have any particular claim to the attention of present-day adults. And I am quite sure that, thanks in part to Elizabeth Taylor's listless performance, his unhappy romance with an aristocrat who finally chose to marry for security rather than love is unlikely to move tears any but the most susceptible.

Nevertheless, the picture is art. Granger's giant swashbuckler England in uniform is a very hard to enhance number of dis- Chief among as the Prince demented Ge- old, James H. Rosemary Ha- both dignified Fitzherbert b- picture's gen- toward history Prince of Wa- his morganatic

THE BAREFOOT the distasteful of which Am- mented editor- graphic demon- first-rate movi- to make trashy ing. Since Jose- sessor of the t- not only direct- the original so- also demonstra- first proposition- trashy material- moviemaking t- or may not film: Mr. Man- should find it f-

His story c- spectacular life- (Gardner) from- Madrid night c- three years lat- ingly document- Hollywood and the- the prominent- he aims a bomb- demnation, Ma- biography of th- her as a model- with a fatal flav- at least uncontr- ant type. The a- ceeds in making- tion of characte- ing. To bring ab- he introduces i- nobleman (Ros- haves in even- fashion and pur- misinformation- ties.

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Nevertheless, on a superficial level the picture is a good vehicle for Stewart Granger's particular style of elegant swashbuckling. Photographed in England in unusually tasteful color, it is a very handsome period-piece further enhanced by the presence of a number of distinguished British actors. Chief among them are Peter Ustinov as the Prince, Robert Morley as the demented George III, and James Donald, James Hayter, Paul Rogers and Rosemary Harris. The last named is both dignified and appealing as Mrs. Fitzherbert but, as the epitome of the picture's generally cavalier attitude toward history, she is presented as the Prince of Wales' mistress rather than his morganatic wife. (MGM)

THE BAREFOOT CONTESSA, upon the distasteful advertising campaign of which AMERICA has already commented editorially (10/9, p. 30), is a graphic demonstration of how much a first-rate moviemaking talent can do to make trashy material seem interesting. Since Joseph L. Mankiewicz, possessor of the talent under discussion, not only directed but in addition wrote the original screen play, the picture also demonstrates the reverse of the first proposition, namely the sort of trashy materials that attract first-rate moviemaking talents. Audiences may or may not be interested in the film: Mr. Mankiewicz's psychoanalyst should find it fascinating.

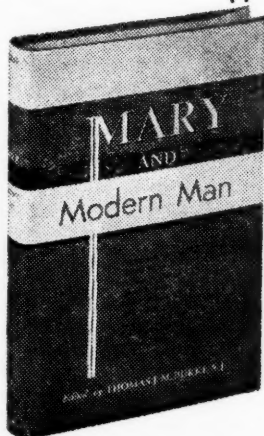
His story concerns the brief and spectacular life of a movie star (Ava Gardner) from her "discovery" in a Madrid night club to her violent death three years later. Against a convincingly documented background of Hollywood and the French Riviera, toward the prominent inhabitants of which he aims a bombardment of moral condemnation, Mankiewicz sketches the biography of the heroine. He presents her as a model of virtue and integrity with a fatal flaw: an uncontrollable or at least uncontrolled yen for the peasant type. The author never quite succeeds in making this curious combination of character-traits seem convincing. To bring about the violent climax he introduces in addition an Italian nobleman (Rossano Brazzi) who behaves in even more contradictory fashion and purveys some deplorable misinformation about Church practices.

Withal, the author-director handles the tools of his trade with unquestionable deftness and authority, and manipulates his cast (Humphrey Bogart, Edmund O'Brien, Marius Goring, etc.) to elicit all their potentialities. Though misapplied in this case, the creative talent furnishes quite a spectacle.

(United Artists)
MOIRA WALSH

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Quotations from Book Review—Joseph M. Egan
AMERICA October 23, 1954

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CORRESPONDENCE

Family allowances

EDITOR: Bravo to AMERICA and the Cissells for the "Case for family allowances" (AM. 10/16). Apparently AMERICA couldn't believe that Americans drink to the tune of 9 billion bucks a year, changed it to \$9 million (p. 67). The former figure is nearer the truth. Our failure, while guzzling, to modernize our wage system as other nations apportion goodly amounts of national budgets for family allowances, is, I think, affecting our prestige abroad. Foreign visitors making the customary rounds of our slums often remark, "But you have no family allowances!" JAMES J. MORRIS

The Bronx, N. Y.

EDITOR: In reply to the article by Robert and Helen Cissell on family allowances, I would like to say that as parents, my husband and I would blush at the thought of extracting from our childless brothers and sisters financial support for our children.

Whatever they give—for Christmas or birthdays—they give freely. And I defend their freedom from obligation.

Shall we then be tempted to unite with other parents to use the government as an instrument to bring about what we would blush to suggest as individuals?

Were these, our five children, hungry, naked or homeless, we would beg the charity of relatives or neighbors. But let us not confuse this sad plight with the ordinary pursuit of raising a family.

MARY LORAIN DIX

Chicago, Ill.

Clarification

EDITOR: I appreciated Catherine D. Gause's excellent and perceptive review of *Katherine* (AM. 10/2), but am distressed that she should have found anything "offensive" in the book. I tried to be very careful on all points of Catholic dogma, and spent last winter in Rome, where I discussed various angles in this book with authorities.

I believe that Mrs. Gause's reaction arose from misunderstanding, for I was presenting the picture as it was in England in the 14th century during the schism and not, of course, as it is now. "Buying" and "paying for" Masses for the dead are phrases consistently used by contemporary writers, including Chaucer, so that my characters would have used them.

As for William Appleton's deathbed decision, that was a matter of his individual conscience and a sacrifice made for the saving of another soul—which was eventually saved. Once again, let me repeat that *Katherine* reflects her own period and not my own views, nor that of the Church today.

ANYA SETON

Old Greenwich, Conn.

Confirmation

EDITOR: Timely and significant was Ralph Strode's article "Subversion of faith by intellectuals" (AM. 10/9). Having taught high-school seniors for several years in a Midwestern city where a large municipally owned university flourishes, I appreciated the author's accurate appraisal of the various approaches taken by some pseudo-intellectual college professors in secular universities.

Congratulations on your fine work for Catholic higher education in this country. THOMAS G. SAVAGE, S.J.

West Baden College

West Baden Springs, Ind.

Corrections

EDITOR: Despite the fact that our 1954-1955 catalog, *Books from Chicago*, does identify *Social Relations in the Urban Parish*, by Rev. Joseph Fichter, S.J., as the second volume of his *Southern Parish* (and Fr. Gardiner very understandably follows our lead in his "Hints for fall and winter reading," in the Oct. 16 AMERICA), Fr. Fichter's new book is not in fact connected in any way with the earlier work. MARY ARTHUR

Review Editor

University of Chicago Press

Chicago, Ill.

EDITOR: It has been brought to my attention that my use of the word "suggestive" in my review of John E. Beahn's novel on the life of St. Thomas More, *A Man Born Again* (AM. 10/9) can be misinterpreted. I used the word in the sense that the novel, in its organization and presentation of facts, pointed up certain incidents in the life of More as more significant than they had hitherto been considered.

If I conveyed the impression to anyone that there was anything risqué or improper, I am certainly apologetic. I intended the word as a compliment, not as a warning.

P. ALBERT DUHAMEL

Boston College, Mass.

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